DOCUMENT RESUME

ED 070 721 SO 005 057

TITLE	Seminar on Education for International Understanding.
INSTITUTION	Australian National Advisory Committee for Unesco, Canberra.
PUB DATE	9 Oct 72
NOTE	93p.; Papers presented at the Seminar on Education for International Understanding, Adelaide, Australia, October 9-10, 1970
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	Educational Coordination; Educational Planning; *Educational Trends; *International Education; *Seminars

ABSTRACT

This report presents three seminar papers and associated discussion session reports from the Adelaide seminar which focused on education as it relates to the advancement of international understanding. In the first paper, A. M. Thomas stressed the necessity for continuing cooperation among nations to solve problems of friction and poverty. Education in areas such as human rights could bring progress in international understanding. T. Miller, in the second paper, examined the implications for education of the development of international education. He argued first, that individuals need to be helped through education to develop to their full potential before they can handle concepts of international understanding adequately; secondly, that curriculum units need to be developed which deal satisfactorily with international understanding concepts. The third paper, with an economic bias, presented by Derek Healey, analyzed the community's responsibilities in the development of international understanding. Discussion sessions centered on the implications of teaching for international understanding in both the primary and secondary schools in the areas of curricula, teaching emphases, teaching-learning methods and environments. (Author/SJM)

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

ED 070721

AUSTRALIAN NATIONAL ADVISORY COMMITTEE FOR UNESCO

SEMINAR ON EDUCATION FOR INTERNATIONAL UNDERSTANDING

FILMED FROM BEST AVAILABLE COPY

SP005057

SOUTH AUSTRALIAN INSTITUTE OF TEACHERS, ADELAIDE,
9-10 OCTOBER 1972

ED 070721

SEMINAR ON EDUCATION FOR INTERNATIONAL UNDERSTANDING

October 9-10, 1970

Adelaide

Sponsored by the Australian National Advisory Committee for UNESCO

Held at the South Australian Institute of Teachers Building, Greenhill Road, Parkside, South Australia

CONTENTS

	PAGE
INTRODUCTION	1
SEMINAR SPEAKERS:	
Mr Nigel Bowen, Minister for Education and Science	7
His Excellency Mr A.M. Thomas, High Commissioner for India	13
Associate Professor T. Miller, Department of Education, University of Sydney	23
Mr Derek Healey, Senior Lecturer in Economics, University of Adelaide	39
REPORTS OF THE DISCUSSION GROUPS OF THE SEMINAR	53
APPENDICES	91

I N T R O D U C T I O N

Members of the Seminar on Education for International Understanding held in Adelaide in October 1970 came from all the Australian states, as well as from overseas. The latter were mainly people from the Pacific and African regions who were then undertaking study tours of the host state.)

The members were provided with a number of papers prior to the seminar as a preparation for the seminar discussions. These papers were as follows.

Elvin, H. Lionel. Education and International Understanding: A Basic Position Paper.

This paper set out to show that the reason for seeking international understanding was not so that we should like people the better. In fact, it could be argued that a greater knowledge might lead to a greater dislike of people. What is important is that people should like or dislike each other for the right reasons, not because of skin colour, religion or politics, but as persons. Thus, not a change of heart is required but a channelling of aggression and hostility along lines of law and the conventions of good behaviour.

Michel, Robert. The Role of Primary Education in the Promotion of International Understanding and Peace.
In his paper, Michel attempts to specify the positive and begative factors affecting the promotion of international understanding and peace. He then outlines the main characteristics of education for international understanding.

1. Such education should be integrated with other subjects in the school.
2. It must be concrete.
3. It should take into account individual interests of the child.
4. It must be active.
5. It must be relevant.
6. Its aim is to educate rather than to instruct.
7. The teacher remains the basic factor.

Francois, Louis. Education for Better International Understanding at Secondary School.
Francois attempts in his paper to define what is meant by international understanding. His definition is based on the recognition of and respect for certain higher principles such as freedom, justice and the rights of man. Because of this Francois tends to support the idea that what is called for is a change of mind, and thus his paper took a slightly contradictory vein to that of Elvin.

Trends in Education for International Understanding at the Upper Secondary Level. This paper was concerned mainly with setting out some ways of educating for international understanding. These recommendations were seventeen in number, and were concerned mainly with the provision of course materials, and adequate teacher training facilities.

Laves, Walter H.C. The Role of Higher Education.
In this paper, Laves is concerned to put forward the idea that because not all people will be able to benefit from education for international understanding, a concentrated effort should be made to educate teachers, as one of the most strategic groups within the community. He also proposes an increase in research facilities, and the setting up of an international institution of higher education.

UNESCO. International Understanding at School.
This publication by UNESCO is an account of the progress in its Associated Schools Project. This project covers a number of schools in various parts of the world, both primary and secondary. Much of the book was not of immediate value to the purpose of the seminar, but there was material of relevance in the fifth chapter which set out examples of teaching about the United Nations, other countries, and human rights.

Lawson, Terrence (Ed.) Education for International Understanding.
This UNESCO publication was a summary of the results of twelve conferences on international understanding, and was useful as background material, rather than for any specific contributions to the discussions of the Adelaide Seminar.

The Adelaide Seminar was opened by the then Australian Federal Minister for Education and Science, the Hon. Nigel Bowen, Q.C. Mr Bowen's endorsement of the seminar was on the basis that in the modern world an understanding of other people was of paramount importance as nations now came into such close contact with each other; and that an understanding of other societies could best be achieved by understanding of one's own society. The Minister then spoke of the need to supply support facilities for studies of other countries, and mentioned the Commonwealth Advisory Committee on the Teaching of Asian Languages, and the Cultural and Social Centre for the Asian and Pacific Council (ASPAC). Mr Bowen finally stated his belief that it is in the realm of education that one can do most for the advance of international understanding.

The first of the conference papers was presented by the High Commissioner for India, His Excellency Mr A.M. Thomas. The paper entitled, "International Understanding and Co-operation Essential for Survival", embodied the argument that much of what had been achieved in progress in recent years was through the co-operation of different nations, and that for progress to continue this co-operation would need to be strengthened. Recent years had seen such a devastation of various parts of the globe and its people that the need for an emphasis on peace and co-operation was greater than ever; in fact, the survival of man was at stake. It had to be recognized, also, that peace was not to be considered simply as the absence of war. For great extremes of wealth and poverty exist in the world, and international co-operation would be needed to solve some of the problems of poverty. Mr. Thomas then went on to speak of various examples of international aid, and to point out that the case did not have to be argued for international co-operation, but what had to be decided was what steps should be used to bring this desired goal about. In his view, the prime way in which this was to be achieved was through education. In particular, much prominence had to be given to human rights in this education for international understanding.

This paper was followed by the discussion sessions and the reports from these discussion sub-commissions are to be found at the end of this report.

The second paper was presented by Professor Trevor Miller, and in this he examined the implications for education of the development of international understanding. The first of these is the problem of man himself. Until he is aware of his own shortcomings, and why they arise, he will be inadequately prepared for concepts about international understanding. Thus education will need to develop people to their full stature as self-respecting, well-balanced human beings. Secondly, attempts will have to be made to develop satisfactory curriculum units

dealing with the concepts of international understanding; and with the teaching-learning methods employed. Some attempt was then made by Professor Miller to show the shortcomings of some present courses in schools. The problem of the home influence was also mentioned. The overemphasis upon knowledge content in courses was also cited as a problem to be overcome. Very often this has led to false assumptions on the part of students who are rushing to get through courses. As to the matter of values, the opinion was expressed that those values which are satisfactory for harmonious living in a local community are probably the same ones that are needed for international understanding. The need to base these values on objective analysis was also stressed. Finally, Professor Miller stressed the need for teachers to have greater freedom in their teaching.

The third paper, with a decided economic bias, was presented by Mr. Derek Healey of the Adelaide University, and sought to examine the community's responsibilities in the development of international understanding. The paper argued in general that the degree of international co-operation and sharing of responsibilities possible is dependent on the health of the economy of potential donor nations, and that they needed first to look to their own interests before considering those of other countries. Evidence was then cited for education being the prime factor in economic growth. It was pointed out as well, however, that education cannot be looked at in isolation. Educational planning has to be linked with the whole economic development. In this way, education should be regarded as an investment and a cost-benefit analysis should be applied to education. This is most particularly so in the recipient countries of any aid programmes. In conclusion, Mr. Healey advanced the idea that Australia was contributing far too small an amount to international development aid programmes.

SEMINAR ON EDUCATION FOR INTERNATIONAL UNDERSTANDING

Speech by the Minister for Education and Science,
Mr. Nigel Bowen, Q.C., at the Opening of the
Seminar on Education for International Understanding.

I want to thank you for inviting me to open this Seminar on Education for International Understanding. It is a very important subject. But, Mr. Chairman, before I offer some comments upon it, may I follow a side path, for a moment.

As you will all know, for many years there has been a very fruitful partnership between the Commonwealth and the South Australian Department of Education and its teachers. South Australia has been responsible for the staffing and professional services in community schools in the Northern Territory. Any one who has visited a number of these schools in the Northern Territory, as I did recently, cannot but be impressed with the quality of the teachers and their enthusiasm under what must often be difficult conditions. We are very grateful to the South Australian Department and its teachers.

You will know also that recently the South Australian Government announced that because of growing pressures in its own State, and because of the rapid increase in the need for teachers in the Northern Territory, it would not be able to provide these services in the future. It wishes to phase out its responsibilities over a period of five years. It will be necessary, therefore, for the Commonwealth Government to begin to recruit teachers for service in the Northern Territory. We have been giving thought to the best way the teaching service for these Commonwealth schools might be organised. We are conscious of the fact that a school system in any one Commonwealth mainland territory is unlikely, on its own, to reach a size within the foreseeable future, which would offer a satisfactory career structure for teachers. I am announcing today the Government's decision which is to establish a Commonwealth Teaching Service, outside the ambit of the Public Service Act and within which teachers in any Commonwealth operated school system will serve. The two systems in which the service will operate immediately, both in the Northern Territory, are those of the community schools operated by my Department and the Aboriginal schools operated by the Department of the Interior.

We propose to introduce legislation to establish the Commonwealth Teaching Service as a statutory authority under a Commissioner. The Teaching Service will be essentially a mechanism to provide continuity of service and security for teachers working in schools for which the Commonwealth has responsibility and to facilitate movement between Commonwealth operated school systems. Details of the organisation and operation of the Commonwealth Teaching Service have still to be worked out and I shall be seeking the comments of, among others, the teachers' organisations on these matters.

I turn now to the subject of education for international understanding.

The concept of international understanding is not new - men of vision have for centuries counselled familiarity with the ways of others as the first step to peace. The League of Nations and the United Nations have reminded the world of the necessity for learning about others and understanding their ways.

May I quote from the original Constitution of Unesco framed in 1946 while Europe was still reeling from the effects of World War II. Its words catch the hopeful attitudes of the immediate post-war era: (I quote)

"THE GOVERNMENT OF THE STATES PARTIES TO THIS CONSTITUTION ON BEHALF OF THEIR PEOPLES DECLARE, that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed; that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war."

These declarations express great truths. What has since been done about them? In Australia the National Advisory Committee for Unesco was constituted. It has been and still is active. It has given useful support to this Seminar. The first national seminar with which it was concerned dealt with Teaching about the United Nations and was held in 1949. This was followed by a further seminar on this topic in 1960. More recently an Australian Unesco Seminar on Education and International Co-operation was held in 1966.

On an international basis Unesco has been very active also. The documentation before you bears testimony to the many international seminars and conferences which have been devoted to education and international understanding. Despite all these efforts, however, the sad fact is that the task of constructing the "defences of peace" in the minds of men still lies before us.

Those of you here will have the task at this meeting of reviewing the recommendations made by similar gatherings in the past. You will, no doubt, consider the questions - Where do we start? What will we teach our children so that they may understand others? How should we teach it?

I think it will be agreed that children should know something of the United Nations and its agencies. These are the structures set up to aid, amongst other things, international understanding. But children, by nature, lack interest in organisational structures. They will tend to lose interest, if these aspects are laboured too much.

I suggest that one of the pre-requisites of international understanding is that we should have a thorough knowledge of ourselves and of our own society. If he is to understand others, every student proceeding from our schools needs to understand clearly the structure of his own society and the important issues facing it, and to have a real appreciation of his own rights and responsibilities. Once he has gained an understanding of how his own society functions, and the problems associated with its continuing development, he is likely to have developed skills which will enable him much more easily to understand other societies and their problems. With this understanding, he should be better equipped to look closely at societies around the world and to acquaint himself in some depth with a selected number of them in their historical, cultural and political perspectives.

The development of studies which can provide the individual with an understanding of his own society lies in the field of the social sciences. Some of you may remember that the Australian Unesco Seminar on Teaching the Social Sciences in Secondary Schools, held in 1967, created a great deal of interest and activity amongst social scientists around Australia. It was as a result of that Seminar that work was undertaken which culminated this week in the setting up of the National Committee on Social Science Teaching.

The names of its members were announced this week. This National Committee will act as a clearing house for those closely concerned with developing suitable curricula for the social sciences and will focus attention on important needs in the area of social science teaching. The Committee will keep in touch with work being done by social science working parties in the States. It may be that this Seminar might like to direct one or more recommendations to the Committee to assist it in its deliberations. I am sure it would be glad to receive them.

Turning to another topic, may I say that I believe one of the major difficulties concerning the teacher who specialises in certain foreign cultures, is the lack of accurate and readily available information about other countries. I am supported in this view by my colleagues, the State Ministers of Education, with whom my predecessor met in Canberra some 12 months or so ago for a discussion on the desirability of increasing the emphasis on the teaching of Asian languages and culture in Australian schools. It was generally agreed that a committee should be set up to investigate the current position and to this end we established the Commonwealth Advisory Committee on the Teaching of Asian Languages. It is my hope that the report of this Committee, when generally available, will give the Commonwealth and the States an opportunity to assess the overall position and to strengthen the effort being made in this area.

The work of the Cultural and Social Centre for the Asian and Pacific Council, known as ASPAC, of which Australia is a member, has relevance to this problem, too. The Centre held its second educational seminar in March this year and the subject was the preparation of teaching materials.

The seminar made a number of suggestions concerning the production and exchange of teaching materials among countries. The indications are that, in future, the quantity and quality of material, particularly that concerning the Asian area, will be greatly improved. This is an encouraging development for Australian education and promises greater understanding among the countries of the region.

Another factor contributing to the increase of international understanding in Australia has been the opportunity for contact with peoples of different countries afforded by the various aid schemes in which Australia participates, for example, the Colombo Plan and the Commonwealth Scholarship and Fellowship Plan. Also the number of Australians themselves, who are studying and working abroad, has increased.

There are signs then of progress along the road of international understanding and of education for it. Not least among them, of course, is the presence of so many of you at this meeting today.

It is appropriate that this Seminar should take place this year, which is, of course, International Education Year. This is, no doubt, a primary reason for the South Australian Institute of Teachers organising this Seminar. A seminar of this kind is a most appropriate activity for International Education Year which has as one of its main objectives:

> I quote "Promotion of ethical principles in education, especially through the moral and civic education of youth, with a view to promoting international understanding and peace."

I believe that in organising the seminar, the South Australian Institute of Teachers has provided an important opportunity to work towards the fulfilment of this objective in Australia.

I have much pleasure in declaring the seminar open.

International Understanding and Co-operation Essential for Survival

A.M. Thomas - High Commissioner for India

I consider it a great privilege to be invited to deliver an address on the importance of International Co-operation and Understanding to such a distinguished gathering of teachers and educationists of Australia. I am conscious of the honour that has been bestowed by the Australian National Advisory Committee of Unesco and the South Australian Institute of Teachers. It is a recognition of India's role in the United Nations and its Specialised Agencies like Unesco in the promotion of international co-operation and understanding. Your country has been dedicated to the highest ideals of peace and co-operation among nations and has, indeed, made remarkable contributions towards the furtherance of the goals of the United Nations of creating greater understanding and amity among the many peoples and countries of the world. It is therefore inevitable that most of what I shall say will appear to you as but the reiteration of those values and attitudes which are already ingrained in Australian minds.

It is often forgotten that much of what we regard as the progress of human civilisation has been made possible by international co-operation and that behind the conflict and chaos in the world, which the newspapers and other media of mass communications daily make us aware of, there has been a steady growth of co-operation among nations. The flight of an Air-India plane from Bombay to Sydney requires the co-operation of India, Australia and many other nations; so does the safe transit of a letter posted from Adelaide to New Delhi. Because we take these things for granted, we rarely pause to think how much of effort and agreement has been needed to make it possible that the complicated arrangements necessary for trade and communications among nations are maintained.

Similarly, while we are often reminded of the failures of the United Nations in maintaining peace and ensuring security in various parts of the world, we are rarely told of the constructive activities of the various agencies of the world organisation which

have made oife on this planet of ours more easy and bearable than it would otherwise have been. The Food and Agriculture Organisation, for example, has made it possible that the knowledge of improved farming methods and techniques are widely known and shared; the Green Revolution in many Asian societies which has come as a matter of great hope and relief to a world oppressed by the spectre of a yawning gap between population growth and food supplies is in many ways one of the finest examples of what international co-operation can achieve. The World Health Organisation, likewise, can claim the credit for the successful fight against many of the infectious diseases in the world, which show no hesitation in crossing national boundaries and which international effort alone can cope with. Again, the International Labour Organisation has laid down universal standards for the welfare and advancement of those who work in the world's factories and fields. Last, but not the least, the UNESCO has helped the growth of international co-operation in the fields of education, science and culture.

I shall be the last person to suggest that the world has already made adequate progress towards international co-operation and that we should be complacent about what remains to be done. But the point I want to make is that the best way for us to emphasise the importance of international understanding is to draw a picture in our minds of what the world would be like, if the measure of international co-operation that has already been achieved were to suddenly disappear. There is no better way to illustrate the point that we are already living in a world of interdependence and that international co-operation and understanding are essential for survival than to remind ourselves of this obvious but unemphasised aspect of our present day life.

If we mean by human survival what I think we should mean, viz., that the world ought to be able not only to prevent the extinction of man as a species but also to make it possible for him to live in an atmosphere of security and make continued progress towards a better and richer life, the imperative need to create international amity and understanding would be evident. But even if one adopted a narrower definition of human survival, can we be sure that the institutions and agencies that we have already created, the measure of co-operation that we have already achieved will be adequate to ensure that a catastrophic

nuclear war will not end our existence or that the human environment will not be polluted to a degree when along with other species man himself will face extinction ?

In our own life time we have seen a devastating world war and there are many who have seen two. The toll that these wars took in terms of human lives is itself shocking but equally disastrous was their impact on the minds of men. Values which the great leaders of mankind throughout the ages had taught us to cherish were destroyed and vast masses of people were brutalized.

Ever since the Second World War, the world has seen a precarious peace being enforced by what is called the balance of terror: and not unoften have we been haunted by the fear that the delicate structure that the nuclear balance of power has created will be torn asunder due to the strains generated by the pursuit of rivalries and conflicts between the powerful nations of the world. While we are all thankful that no such catastrophe has yet taken place and that the Super Powers of today are well aware of the consequences of a global war between them, we have also been witnessing many local wars and conflicts in various parts of the world, some of which have indeed been no less ghastly or debilitating for those who were involved in them than the Great Wars of this century. The frequent occurrence of such wars also increases the danger that at some stage any one of these conflicts would escalate into an all-pervasive global war between the Great Powers of the world.

World peace and avoidance of war still remains the major task of mankind. I do not want to simplify all the issues of world politics and make the statement that only if we could create greater international understanding all world problems will cease to exist. What I do want to say however is that when we analyse the causes of tension and conflict and war in the world we cannot but conclude that the lack of international understanding and co-operation to an adequate degree is the most important source of the current malaise. It is the failure to understand other nations and peoples - their history, their culture, their aspirations and their problems - which is often the source of the stress that is laid by us on the differences and problems among

nations. For ages, the chauvinism and jingoism of many of the peoples of the world have been nurtured by their ignorance of others and not a few of the men who unleashed wars took advantage of the lack of awareness of other peoples and nations of the world among the vast masses of people to galvanise their energies into utterly unproductive and disastrous military ventures. Today when, as our great leader Jawaharlal Nehru had said several years ago, the choice before humanity is either co-existence or co-destruction, the importance of turning people's minds away from wars and conflicts, from differences and disputes, to peace and co-operation, to our commonnesses and our areas of agreement are greater than ever before. May I also point out that we have reached a stage of human evolution when the mere avoidance of war would not mean international peace. For centuries, we had sustained a structure of relationships among men within the societies of various countries and among nations within the international society which was based on the denial of the principles of equality and justice. There is in progress in the world today what we may call the Revolution of Human Rights and within virtually every society we find the underprivileged and the exploited struggling to improve their lots. Within the international society, likewise, the poor and the weak nations who have for long been subjected to one kind of domination or another are beginning to assert their rights. The fact that in this world of ours affluence and poverty, freedom and domination exist side by side, creates various kinds of strains. And no problem of international politics is, as is being increasingly recognised by perceptive men all over the world, as great as the one created by the poverty and underdevelopment of two thirds of mankind who inhabit large parts of the earth. It was Lord Butler, the then Foreign Secretary of Britain, who had said in 1964: "If this division between the rich and the poor nations continues to grow worse, we will be adding gravely to the instability of the world and to the bitterness of man for man. Looking at the world scene as a whole I regard this problem as of overriding long term importance. I think that in its way it is as much of a challenge to us now as the old issue of slavery was in the last century."

Only by tackling such long-term problems shall we be able to create the conditions for stable peace in the world. And yet nothing is

more important for our success in this challenging task than the maintenance of world peace and the promotion of international co-operation. I come from a country which belongs to the poor and problem ridden parts of the world but also a country which has all along emphasised the importance of means in the pursuit of ends. Our struggle for independence was conducted by Mahatma Gandhi on entirely non-violent lines and through our national movement for freedom, he had impressed on us the importance of resolving what then appeared to be a grave and complex problem between India and Britain through peaceful methods. He himself was the product of the Indian cultural heritage and we of this generation in India are conditioned in our thinking by the impact of that great man. The essence of our approach in international relations should be that while we must continuously try to reform the world and advance towards a higher and more meaningful level of order in international society, we must also do so through peaceful means and through the co-operation between the various nations of the world whose levels of economic development are dissimilar, whose political institutions are different and whose cultural backgrounds are diverse. The problem of poverty and underdevelopment is the problem of technological progress and industrial and agricultural growth and the shortest cut to advancement that is available to us is to promote the interaction of developed and developing countries for these purposes.

In recent months the world has become aware of another menace: as the Secretary General of the U.N., U Thant, has said: "For the first time in the history of mankind there is arising a crisis of world wide proportions involving developed and developing countries alike - the crisis of human environment. It is becoming apparent that if current trends continue the future of life on earth could be endangered." While environmental deterioration has so far been approached by most countries as a national problem to be solved within national boundaries, sensitive scholars, scientists and statesmen have already drawn our attention to the international aspects of the problem. One of the most distinguished diplomats of our times, Mr. George Kennan of the U.S.A., has recently written that "the entire ecology of the planet is not arranged in national compartments; and

whoever seriously interferes with it anywhere is doing something that is almost invariably of serious concern to the international community at large." He has also ventured to make some valuable suggestions for the creation of international institutions to meet the challenge of environmental problems. It is clear that the nations of the world - eastern and western, northern and southern - will have to co-operate with each other if this great problem is to be tackled.

As I said earlier, we have already advanced in certain ways towards the goal of international co-operation. The world is becoming smaller every day and the interdependence of nations is becoming more evident than before. The United Nations itself has paved the way for progress towards a co-operative world system. The international awareness that not only peace but prosperity is indivisible has grown in recent years. In fact, for the first time the prosperous nations of the world have accepted the principle that it is their privilege and their obligation to help their less unfortunate brethren on this earth to stand up on their feet and to modernise their backward societies.

Your own country has played an important part in extending aid and assistance of various kinds to the poorer countries of Asia and has assumed a leading role in conceiving and implementing what is known as the Colombo Plan. Other developed countries have made their contributions towards the development of the poorer countries, though the goal that one percent of the national incomes of the developed countries should be channelised towards international development efforts is yet to be reached. In fact, of late, the relative position of the developed and the undeveloped countries within the world economy has changed adversely for the latter - a fact which impels us to show greater concern for the solution of this acute international problem.

What is relevant for us here, however, is that the importance of international co-operation for developmental purposes is now widely recognised. I do not know if it is well known that India, which is in many ways a developing country and needs external assistance, has herself been extending aid and assistance to countries which can benefit through such aid. Indeed, we are living in an age when no nation can afford to be indifferent to what happens to others. Therefore, whichever way we approach the problem of the survival and progress of the human race, we become aware of the supreme and urgent need for greater international

co-operation. The avoidance of war and peaceful co-existence of states with different political and social systems requires greater co-operation and contacts among nations. The solution of the problems of human environment requires internationally synchronized efforts. The menacing problem of the yawning gap between the rich and poor nations of the world can be best tackled within the framework of international co-operation. While a great deal of progress has already been made under the auspices of the United Nations and elsewhere to pave the way for such co-operation, the inadequacy of what we have been able to achieve so far is glaringly evident. When humanity still lives under the shadow of the threat of a total and catastrophic nuclear war, when the gap between the living standards of one section of mankind and another is daily widening, when human environment is getting dangerously polluted, who among us can be complacent and say that what we have achieved is adequate for our survival and progress.

But it is not the negative urge to end the threats to our existence and our security as mankind alone that provides the rationale for international co-operation. Let us for a moment think of the great positive benefits that we can all derive out of greater co-operation and understanding among nations. We have perhaps arrived at a stage in the progress of human civilisation when the further enrichment of our cultures itself demands greater international understanding. For centuries, men in various regions of the world have evolved their own distinctive ways of life: so have we approached the economic, political and moral problems of organising our societies in different ways. The great religions of the world were one form of the manifestation of the diversity of ways in which mankind has been trying to grapple with the same kind of problems and reach the same goals; the political ideologies and isms of today are another manifestation of the same diversity of approach to what are essentially similar problems. At another level we see human beings trying in distinct ways to find fulfilment of their creative urge through different forms of art and architecture, music and dance, literature and learning. It is through the interaction of our cultures and our philosophical systems that men in different countries and regions of the world have now to seek to enrich their lives. Compared with our fathers and grandfathers, we are far more aware of what other peoples have been able to accomplish. But the problem of absorbing the accomplishments

of others within our own systems of thought and culture still remains. It is obvious that international co-operation and understanding is vital for facilitating the process of interaction among nations in the fields of culture and philosophy. In fact, the real question is not whether international co-operation and understanding are essential but what steps are necessary to further advance towards these goals. It is here that the great significance of education for international understanding becomes clear to us. The preamble to the UNESCO's constitution rightly says that war begins in the minds of men and it is in the minds of men that the defences of peace must be constructed. The task of maintaining peace and promoting co-operation in the world is not that of our political leaders alone: in fact, no politician or statesman functions in a vacuum and the climate of opinions and attitudes in which he lives to a large extent determines his actions. Also important to note is the fact that we have already left behind us the kind of world in which only a few men took all the basic decisions for the rest of us: in the mass societies of today, foreign policies are becoming as much a mirror of public attitudes as any other policies of the State. Hence the supreme importance of ensuring that the way we educate our adults and our children takes account of the need to cultivate a healthy interest in their minds of the ways of life of other peoples and an understanding of what others are seeking to achieve. I am afraid I would be dishonest if I said that the powerful media of mass communications in various countries are always well aware of their responsibilities as educators of the adults: it is not unoften that we find the Radio, the Television and the newspapers being used in various societies to deepen the negative images of other peoples and nations. Perhaps part of the problem is that we of our generation, who are now running the various institutions of our societies, who are the Ministers, Ambassadors, editors, broadcasters, administrators and educators in our countries, were brought up on a system of education that did not lay sufficient emphasis on international understanding. It is, therefore, in the fitness of things that the UNESCO should have devoted its attention to Education for International Understanding. In my own country, the National Commission for Co-operation with the UNESCO has launched a programme of education for international understanding in our schools and has gained valuable experiences regarding the problems and potentialities of such a programme. I am very happy to see that a

similar effort is under its way in Australia, of which this Seminar is an example. It may take some time for us to measure the success that we are achieving in our two countries and in other parts of the world in transforming the attitudes of our younger generation. But at least the UNESCO is convinced that a programme like this helps children to acquire greater understanding of the reasons for differences among peoples, a grasp of space and time and a larger measure of curiosity and a taste for research. I would not wish to pretend to be an expert on educational problems; here in this Seminar you will hear two other addresses by two of this country's ablest scholars in the field. But may I mention that our own teachers and educationists have felt that particular attention needs to be given to the study of human rights: as one of our distinguished experts in the field, Mr. P.N. Kirpal, had said in his speech inaugurating the First Teachers' workshop on Education for International Understanding in New Delhi on 15th April, 1963, 'if we could have a programme in the schools on people like Lincoln, Gandhi and others who have worked for the same ends and through these great individuals go back to the study of cultures from which they arose, and of their times, it would be a very fruitful approach.'

Could I also take this opportunity to emphasise that, though this may not be strictly within the purview of this Seminar, it is necessary to be aware of the great significance of the interchange of students and scholars from various countries as a method of promoting international understanding and co-operation. Here in Australia you are providing various facilities for students from other parts of the world, particularly from South East Asia, to come and learn at your great educational institutions. Much as they may often grumble about one aspect of Australian life or another, I can assure you from my own experiences that all of them take back with them to their respective countries a sympathetic understanding of this country, a measure of admiration for its achievements and a great deal of affection for its people. Similarly, the Australians who are visiting Asian countries in increasing numbers in pursuit of the advancement of knowledge in their special fields of learning bring back with them not only a greater awareness but also a larger measure of sympathy for what we in Asia are trying to do with our own societies. I myself regard this process of interchange - both educational and cultural - to be of more lasting

value for the creation of better understanding and amity among nations than all the efforts that we put up in the field of diplomacy and foreign relations.

I would not like to take up any more of your time by talking of things with which you are more familiar than I am. May I conclude my address by quoting from one of the speeches that Mr. Nehru made at the UN General Assembly in November 1961: "One cannot solve questions by trying to destroy the other party but by trying to win him over. You may not always win him over one hundred percent, but there is no other way. Now apart from the theory, apart from idealism, the practical approach to the problem is such that the choice offered to the world is: co-operate or perish. The choice is between peaceful co-existence or no existence at all."

It is heartening to find that a decade after these words were spoken by him, a far greater number of people are exerting themselves in all parts of the world to devise ways and means to make the peaceful co-existence of nations and their co-operation for the betterment of our lives a living reality. I am an optimist and I have no doubt that out of the steps that we are all now taking in our respective countries towards international understanding and co-operation will emerge a massive world-wide awareness and effort to rapidly advance towards these goals.

EDUCATIONAL IMPLICATIONS OF INTERNATIONAL UNDERSTANDING

by Professor T.W.G. Miller

For the purpose of this paper I assume that the main objective of education for international understanding is the development of mutual respect and understanding among the peoples of the world as an indispensable substructure for peace and co-operation. By way of introduction I cite two recent incidents which point up one or two of the significant features and difficulties involved in the promotion of international understanding.

In one incident a teacher of a 2D class in a secondary school posed the question: "What is the biggest problem facing Australia today?" Johnny, a forthright but pleasant enough lad answered: "I don't want to offend Joey Criticos and Nicki Netti over there sir - I like them - but I think it's all the wops and wogs who are coming to Australia to take our jobs."

The second incident happened at a Conference in America on the theme of Education for International Understanding involving 150 American and Canadian participants and a similar number from the rest of the world. The official programme provided for a South African to act as commentator on one of the major papers. A group of Africans, Asians and some others organised a strong protest. The South African was requested not to speak so he packed up and returned home. This is surely an example of international misunderstanding among a highly educated group concerned with planning educational programmes to achieve understanding.

The present paper has not been easy to prepare for several reasons. To write and talk about education and international understanding with any degree of authority is somewhat odd in the present climate of intra-national bitterness, controversy, violence and misunderstanding. It seems to be that sincere international understanding can only flourish on the basis of intra-national, intra-community, and intra-family understanding. Secondly, almost everything I consider worth mentioning on the topic has been aired previously on numerous occasions by others who are much more knowledgable on the matter. In preparing

the paper, too, I was very disappointed to note that despite the tremendous amount that has been written, spoken and actually attempted in the field of education for international understanding, the results have been disappointingly limited. Why? Several possible explanations come to mind. Perhaps the approach has been unorganised and intermittent, perhaps not enough significant people are sincerely and actively committed to the ideal and its implications, perhaps the real urgency of the problem has not been widely appreciated, or perhaps formal education itself can only play a very limited role. As I had agreed to write this paper I consoled myself early in the piece by concluding that maybe things would have been much worse today had it not been for the efforts made to educate for international understanding - a rather dubious conclusion and a poor consolation!

This seminar has had many, many counterparts. And each year sees the celebration of international days in countless places throughout the world whereat well-meaning speakers rove over the quite familiar pastures of education for internationalism. Many platitudes have been aired. What I have to say also includes the well-worn and the trite but I hope some of it is provocative, and that, above all, some further positive action will be taken.

After a few general introductory remarks I propose (a) to say something about what has been achieved in education for international understanding, (b) examine some possible reasons for the limited advances which have been made, and (c) conclude with a few suggestions concerning possible lines of action.

Undoubtedly nearly all of us agree with the dazzling proposition that "international understanding is a good thing" mainly on the assumption that it will lead to world peace and a willingness among nations to co-operate in promoting goodwill and in ensuring that all men will be accorded their human rights as outlined in the United Nations Charter. But I have a sneaking suspicion that while we assert to this proposition we do so on the understanding that it does not demand from us any or much sacrifice of our prosperity, privilege or power. And I'm also pretty sure we can't have any worthwhile understanding among all peoples if this is so.

Pleas for international understanding and co-operation do not excite much enthusiasm among the under-nourished, poverty-stricken hordes of the world who through the miracle of mass education and modern media have been made keenly aware of their depressed conditions and inferior status, and also of the almost insuperable difficulties involved in persuading the affluent groups to share their riches without strings.

Rene Maheu was perhaps thinking of the countless words and ideas that have been exchanged at many international conferences and functions when he prefaced his message about International Education Year with "it must be more than a mere celebration." Many of our meetings, conferences and discussions organized in the name of international understanding (or international co-operation) are in effect, little more than celebrations or - to be somewhat more charitable - gatherings of well-intentioned individuals anxious to explore ways in which education can contribute to the achievement of the ideal of world harmony but unable or unwilling to face up to the fundamental problems involved, particularly the nasty, controversial national, transnational and international problems.

The basic problem is man himself. Not until each individual is able to solve his own inner problems which entails being aware of his internal conflicts, dissatisfactions and tensions as well as the acceptance of his own strengths and shortcomings in relation to others will he be adequately prepared for the concepts of international understanding, that is for an appreciation and sympathetic understanding of others whether they be members of his family, his community, his country or his universe. And at the national and international level peace and harmony are jeopardised while there are continuing conditions in individuals, localities and states which spawn envy, hatred and enmity and which pose strong threats to the security of individuals and/or nations. How are these to be reduced or removed or countered? There are no magic formulae - no instant recipes.

If education for international understanding is to be more than an emotional catch-phrase it must attempt to ensure that (a) each person is educated to his full stature as a worthwhile, self-respecting, well-balanced human being (b) education contributes directly and indirectly

to the removal of conditions which breed envy and enmity - and (c) education drives home the lesson that individuals and nations must learn to co-operate to achieve world order or perish - a formidable task: maybe an impossible task for education alone.

It is nevertheless a priority task and although results to date have been disappointing we cannot afford to give up trying. In the last couple of years at least one development - man on the moon - has helped to bring the problem into better perspective. Viewed from the moon how petty become our intra and international jealousies, squabbles and wars! And how hopelessly out of key is the drive which makes full-grown, power-hungry men avidly grasp for more and deny to others the riches that belong to all mankind! (With space conquest has come glimmerings of hope for a world consciousness at a time, too, when the strategy of brinkmanship and the nuclear bomb threaten annihilation. But science and technology which has endowed us with the means to destroy the human race also holds out the promise of plenty.

Education must be applied diligently, consistently and universally to the task of promoting international understanding to help counter the threat and fulfil the promise. Despite limited achievements and gloomy predictions about its possibilities the educational effort, as one important area of influence, must not only be continued but stepped up. Barriers to progress must, if possible, be overcome. What are the achievements? What are the main barriers?

Achievements and activities

Under the sponsorship of international organizations, especially Unesco, investigations have been conducted, conferences, seminars and teach-ins organized, books and articles published and national and international projects, many of a pilot nature, set up to strengthen education for international understanding. Individual countries, interested groups, and private organizations have established schools and colleges which cater for an international clientele on the assumption that desirable attitudes will be developed through practice in group living. Many countries too have arranged cross-cultural visits, mutual

exchanges and overseas safaris for students and teachers to foster inter-group co-operation. These are some of the many means which have been used to promote understanding among peoples and nations.

Probably the best known and most extensive, co-ordinated undertaking is the Associated Schools Project initiated in 1953 under the aegis of UNESCO. In this, selected primary and secondary schools and teacher training establishments in some fifty different countries have been engaged in a variety of experimental learning experiences "designed to increase knowledge of world problems and international co-operation and to develop better understanding of other peoples and cultures." Major activities emphasised in the Project schools are (i) teaching about the United Nations, (ii) teaching about human rights, and (iii) teaching about other countries. It is hoped that ultimately the work done in the participating schools will influence education generally.

Meanwhile articles about the programmes, problems and achievements of the schools have been published to guide teachers and other institutions. And in addition, reports flowing from numerous conferences and authorities have been widely circulated. Among these are:

Education for International Understanding (UNESCO, 1959)

Teaching about the United Nations (W.F.U.N.A. Seminar)

Preparing teachers for International Understanding (UNESCO, 1960)

International Understanding at School (UNESCO, 1965)

Education and International Co-operation (Unesco Seminar, 1966)

Education for International Understanding. T. Lawson (Ed.) Unesco Institute for Education (1969).

International Understanding as an Integral Part of the School Curriculum (UNESCO, 1968)

The last-named contains an analysis of the place given in each of 82 countries to international understanding in teaching. Attention is given to such things as the school curriculum, collaboration between school and out-of-school organisations, the study of united nations institutions, teaching methods and materials, teaching staff and problems.

In none of the countries is international understanding treated as a special subject although most of them claim to treat it as an integral part of one subject or over-lapping with several subjects, e.g., history, geography, civics, social studies, religion and ethics, philosophy and literature, fine arts and music, modern languages, science and mathematics.

Most countries regard the secondary school as the appropriate place for its treatment but almost as many introduce it in the primary school while three countries report that pre-school education "provides a particularly suitable opportunity for developing an attitude favourable to international understanding." In passing, I would say that evidence indicates that the latter is not only a suitable but an essential place to begin.

According to the report, teaching for international understanding in Australia mainly involves a study of other countries and civilizations and constitutes an integral part of the social studies syllabus. Certain days such as United Nations Day are used to draw pupils' attention to the importance of international understanding and major international problems are dealt with mostly in history and geography.

According to the report, too, a great variety of teaching methods are used, there being no great differences between them and those used for the study of other subjects. The emphasis in the primary schools is more on the practical, while in the secondary schools explanations are more systematic, more logical and closer to reality.

The teaching methods used throughout the world are infinitely varied: talks by teachers or pupils, debates, discussions, conferences, interviews, research, individual and group competitions, theatrical performances, role playing, travel, excursions, exhibitions of photographs, dolls and stamps, ceremonies, journal reading, artistic and practical activities, centres of interest, projects, work units, etc. (You name it, the report has it.) And indeed many schools have developed outstandingly good procedures, with pupils not only learning academically about other peoples, their accomplishments and problems but also participating with considerable enthusiasm in projects designed to help others in the local

community, other areas and in other lands.

Audio-visual aids play an important role and often use is made of information and documentation supplied by international organizations.

Special mention is made of the value in fostering international understanding of activities such as inter-school correspondence, exchange of stamps, art, photos, souvenirs, etc., study tours and excursions, art shows, exhibitions, work camps, international community service and international travel.

This is a very fine picture indeed! It includes almost all if not all of the methods and techniques suggested as appropriate for teaching international understanding by authorities on the subject, not the least of which is UNESCO.

One might well wonder then why it is that despite such varied and seemingly sound educational policies and practices used to foster international understanding in many countries advances in the realm have been so limited. For limited they surely have been as conditions in the world today attest. Conferences and seminars, organized on the theme of educational understanding repeatedly hear some variant of the comment made at the Conference for Education and International Co-operation held at Grafton, N.S.W. in 1966 which was that "in spite of all the enthusiastic zeal of its predecessors, progress toward co-operation and understanding between peoples has been painfully slow". (p.20)

There are several possible explanations of the discrepancy between the fine picture drawn from the analysis of the data supplied by 82 countries and the reality of the disappointingly slow progress which has been made toward international understanding. I propose to examine some of these explanations elaborating on aspects which appear to be of great significance and which ought to be kept in mind if improvements are to be effected and progress speeded up.

In the first place the picture represents the ideal and not the real. It is a composite of suggestions and practices which certainly are not common to all or even most of the schools or countries concerned.

It is often a reflection of theory rather than an expression of fact. And if education for international understanding is to have an effective impact on community thinking and behaviour it must, at the very least, permeate all educational institutions at all levels from pre-school to university. As Paul A. Miller states in "The Approaching Revolution in International Education" 1967, if any significant breakthrough in international understanding is to occur "a pervasive educational experience must begin in the elementary school and be enlarged throughout life." As I have just noted, I would go further and say that it should commence in the pre-school years.

Secondly, and closely related to the above, the picture conceals the fact that in many instances only intermittent and/or perfunctory attention is given to education for internationalism. Too often it is something to which reference is occasionally made in the curriculum, something which is featured on special days, something which is brought out of the cupboard and dusted periodically mainly for the benefit of visitors.

Like much of what goes on in social studies, history, geography, civics and so on it is, too, often a sterile description and analysis of facts and figures involving little, if any, intellectual effort and even less active student participation. But if it is to have a real influence on the thoughts and actions of pupils its spirit must suffuse the atmosphere of the school, the attitudes and approaches of the teachers and the entire curriculum; in short, the total school setting. For the pupils it must be a vital, interesting and, hopefully, a challenging focus of attention.

Thirdly, even if teachers use approaches which might otherwise be reasonably effective the foundations of prejudice and misunderstanding may have been firmly laid in the young at home or elsewhere and are being reinforced in the community by self-centred, narrow-minded citizens, intolerant groups and biassed mass media. The four-year-old, for instance, is prone to be much more impressed and influenced by his father's

(or mother's) outburst about that "b _____ Knowall Pommie down the street" than by numerous, contrary, clinical-type school experiences. There is some evidence, e.g., from Tajfel and Jahoda (New Era, 1967) that children appear to have clearly established preferences for different foreign nationals by the age of 7 and that these preferences have been formed - probably by imitation and/or identification - independently of much knowledge about the relevant countries. There is some evidence, too, from Adorno and his co-authors of "The Authoritarian Personality" that early family experiences may be important in the development of a flexible (prone to co-operation) or a rigid (prone to prejudice) personality. If this is so then to foster the kind of personality and concept development that is conducive to international understanding it would seem important to concentrate on the education of parents and other adults using every available means - evening colleges, community centres, discussion groups, extra-mural classes, mass media, etc. Furthermore, adults are not only significant as models and directors in the orientation of children's behavioural patterns and personalities but they are also voters who play a role, secondary no doubt to that of the power hierarchy and politicians, in determining the future course of international relations. If speedy progress is needed and surely this is self-evident, an all-out campaign to educate adults seems to be essential. As Julius Nyerere said in presenting his 5 year plan in 1964 "the rising generation's dynamic contribution would be only felt in five, ten or even twenty years whereas the attitudes of adults could make its effects felt immediately."

However I do not believe there will be a comprehensive plan for adult education for international understanding in the forseeable future. We will muddle on hopefully with the young rationalising that they are the adults of tomorrow and that, anyway, most of the oldies of today are beyond redemption.

Fourthly, the schools may have been over-emphasizing the acquisition of knowledge on the assumption that to understand means to know or to comprehend and that if one knows more about other people, their customs, culture and problems one will understand them better and presumably love them better. This is a mixture of truth and rubbish. The assumption is questionable and often false. Admittedly knowledge is an essential aspect of understanding but how the knowledge is used is vital. It may help to clear up misconceptions but it may also be woven into a more sophisticated defence of one's own prejudices as one project designed to temper attitudes to foreigners in an English school suggests.

One may also know but neither understand nor act in accordance with what is known. For instance a college youth who achieved almost full marks in an ethics examination was expelled for misconduct. Neither is it necessarily conducive to peace or peace of mind if there is a real understanding of why others do certain things. What comfort is it to the potential victim if the cannibal explains to him the values and beliefs that are responsible for him being eaten? (How to serve your fellow man takes on a rather distinctive meaning in this context.)

Moreover a country may go to war with another not because it does not understand the motives of its opponent but because it understands them only too well.

Knowledge is necessary for but rarely if ever is it sufficient in itself to promote international understanding good will and world order. In fact it may have the opposite effect at times.

And on the question of teaching the necessary relevant knowledge about other peoples, their homelands, customs, beliefs, habits, achievements, problems and so on, many teachers have complained that there is not enough time available to do the job properly. They claim that examinations rule the roost and/or that the curriculum is already too crowded and that it is almost as difficult to change as it is to move a cemetery, for like a cemetery no matter how long what is in it has been dead it still has lots of friends. Recently in New South Wales the proposal to introduce a four-year integrated social science course which might well be of considerable help with respect to international understanding sparked some members of the History Teachers' Association to move for the establishment of an S.O.S. - Save Our Subject - campaign. But there are strong signs that curriculum change is being increasingly accepted and even encouraged in many parts of Australia. The position with respect to examination varies; the gains probably just outweigh the losses.

Fifthly, although many teachers are well aware that knowledge alone is insufficient to ensure understanding and co-operation and that attitudes and values are also highly important, the techniques which they use to foster the development of relevant attitudes and values may or may

not be valid. There is a dearth of research in this area.

We know very little which is unchallengeable about how, when and why children, youth and adults learn particular social and political concepts. And we know even less about the learning of attitudes and values.

Attitudes are not generated in a vacuum; they are outgrowths of knowledge and experience. They are learned, but not quite in the same way as facts. They have a significant emotional component and seem to be caught rather than specifically taught. If this is so the example given by parents, teachers and other models and the atmosphere created in the home, class, school and community, are tremendously important. The time-worn saying "I can't hear what you are saying for what you are is thundering in my ears" illustrates this.

The basic attitudes required for international understanding are probably the same as those needed for satisfactory and harmonious living in one's own home and society and include such things as fair-mindedness, respect for the rights and feelings of others, sympathy, toleration and perhaps friendliness. In seeking to cultivate these attitudes enlightened teachers usually emphasise student and task-centred teaching methods involving considerable student participation and responsibility. Empirical studies suggest that these may well be helpful in fostering the desired attitudes but to what extent they are effective and for whom we cannot be quite sure. Much more research is needed. Moreover, though such methods may be useful, they may be offset in the school by methods adopted by other teachers who emphasise such things as strong pupil competition, examination success and teacher domination. These teachers, perhaps realistically, see the school as a mouse-race training its pupils for the adult rat-race. Under such conditions the chances of promoting co-operation and consideration for others do not appear to be very good.

One more point about attitudes. As mainsprings of behaviour their development lies at the core of any programme of international understanding and it is imperative that the attitudes which students develop can stand the spotlight of objective analysis and that they are not grounded in misinformation, sentimentalism, bias, and/or superstitious belief. Thus in dealing with other cultures and peoples, students should be continuously encouraged to examine their own attitudes and feelings

with a view to identifying those which are irrational and ill-founded and those which have a basis in fact. Lack of knowledge, lack of constructive thinking, lack of experience and strong emotional involvement are significant factors in the growth of prejudice which is a major impediment to international understanding. Whether this impediment can ever be removed, is, of course, a moot point. George Aitken has the support of many pessimists for his claim that if we were "to wake up some morning and find that everyone was the same race, creed and colour we would find some other causes for prejudice by noon". Personally I have a much greater faith in man but I also believe that enlightened leadership and extensive positive help are needed to guide his progress along favourable lines.

Sixthly, although most if not all teachers agree on the importance of international understanding many doubt whether it can eventuate in our shrinking, interdependent world unless <u>all</u> countries sincerely desire it and are prepared, if necessary, to make genuine sacrifices to achieve it. If not all countries are actively and positively committed to the ideal, those which are and, in consequence, make concerted efforts to promote understanding and a strong orientation to real peace among their citizens, may be jeopardising their own security in a world which is still dominated by hate, power politics, gunboat diplomacy and international blackmail. With these misgivings in their minds many teachers become tentative and/or luke-warm in their support for educational programmes designed to foster understanding among nations. This is unfortunate for the effectiveness of such programmes is related, in large measure, to the teachers' leadership, enthusiasm, commitment to the ideal, and clarity of purpose.

The above list of six possible reasons for the limited effectiveness of education for international understanding is not exhaustive. It occurs to me, however, that progress may not have been quite as limited as some of my previous remarks may suggest. Admittedly the world is very sick and Tibor Mende is probably on target with his comment that there is more fear than hope abroad in the world today. Nevertheless increasing numbers of youth are beginning to question and even look with contempt on the actions of their elders, especially those who are self-centred, ambition-ridden and greedy. They are protesting - at times with violence no doubt - against attitudes, values and actions which are an insult to the concept

of man as a human being. They are rejecting the dedication to selfish economic materialism and its attendant personal and social meaninglessness. They are greatly concerned about the grave inequalities and injustices of our own and world society and they are both prepared and anxious to do something constructive about such things as their demonstrations, marches, teach-ins and participation in volunteer service activities attest. These developments could well and, I believe, do indicate an appreciable advance along the road to international understanding. And some of the credit for this may surely be claimed by education.

However, despite these seemingly encouraging signs the forces of hate, suspicion, hostility, greed, selfishness and indifference are still very much in the ascendancy throughout the world. Man, today, is caught up in a complex of these and other forces propelling him towards the possibility of his eventual destruction through the chance release of the nuclear deterrant, through wars, and through the pollution of the planet. Progress towards international understanding and co-operation must be speeded up by every possible means. In the sincere though by no means certain hope that education can play a much more effective role in this regard I offer the following suggestions which encompass most of the relevant points mentioned earlier.

a) Each individual must be educated to the fullest extent possible as a self-respecting, well-adjusted human being and responsible citizen. This is basic - the individual must know himself and feel secure and adequate. This involves, among other things, the provision of challenging, meaningful learning experiences, a warm accepting learning atmosphere and task and student-centred learning procedures. Active student participation is essential.

b) Education for international understanding must be a pervasive experience commencing in pre-school years, continuing at all levels of formal education and on through adulthood. To quote Rene Maheu again, there must be "an organic integration of school and university education with out-of-school education and adult education". Mass media have a vital part to play. And the role of higher education can be very significant.

Today it is reaching ever-increasing numbers of the world's people many of whom are destined for positions of leadership, power and influence. Hence the importance at this level of co-ordinated studies, research and activities geared to the promotion of world peace and order would too, again stress the value of adult education.

c) In formal as well as informal learning situations the concern should not only be for imparting appropriate knowledge and cultivating desirable attitudes but also for the critical examination of such knowledge and attitudes. If we are to dislike some others (as inevitably we will) it is important that we do so for valid reasons and not because they are black, white or brindle, catholic, protestant or calathumpian.

d) Adequate opportunities must be provided for a continuing review of curricula at all levels with a view to modifying content, organization and methodology in accordance with the findings of research and logical analysis. Research in the area of attitude and value formation must be carried out widely and expeditiously and account be taken of the results in developing teaching materials and teaching strategies.

e) As the teacher is the focal figure in any formal educational enterprise close attention should be given to his pre-service and in-service training with special reference to the problem of education for international understanding (with emphasis on social psychology including a consideration of the nature and development of prejudice). It is axiomatic, too, that the success of any educational programme will be heavily dependent upon the teacher's enthusiasm, competence and commitment to the ideal.

f) While the social studies and/or the social sciences are probably the most convenient for teaching the knowledge component of international understanding if it is accepted that the development in children of appropriate attitudes and adequate personalities are of vital concern then, ideally, all teachers and all school subjects and learning experiences are involved.

g) The teacher must have freedom to teach to the best of his ability. This involves freedom from a too-rigid curriculum, from a too-rigid administration and from a too-demanding external examination system.

These are general suggestions. More could be offered but they are freely available in the literature. The important thing is that the matter be treated as urgent and that the educational process be geared consciously and strongly to the promotion of international understanding, co-operation and peace. Our words, our theories, our plans must be translated into action. Failure to progress in this direction will probably result in mankind being supplanted on planet earth (or what is left of it) by some such creatures as the South American Kissing Bugs which can withstand one hundred thousand times more radiation than man. We must work hard to canalise man's natural aggressiveness and his penchant for competition into the fight to create a better life for all. Herein, I believe, lies a major key to international understanding and world peace.

International Understanding : the Community's Responsibilities.
Some Thoughts on Education and Development.

by

Derek T. Healey.

"The Theory of Economics does not furnish a body of settled conclusions immediately applicable to policy. It is a method rather than a doctrine, an apparatus of the mind, a technique of thinking, which helps its possessor to draw correct conclusions".

Keynes.

I should like to start by delimiting the field of this paper, for the title itself could encompass anything from politics to sociology - including minute "do gooder" friendly-neighbourhood groups. However, I have neither the wish nor the ability to accept the role of politician etc. For the purpose of this paper I speak only as an economist. This is not to deny, however, that "the community" and "international understanding" are obviously political concepts. But it will be my task to point up the underlying economic reality beneath political decisions. I shall wish to show that any political decision made has an economic cost in terms of opportunities foregone. This is so whether we say that "more schools ought to be built in Australia" or "more money should be given to the poor countries of the world". Each statement, and many like them, arouses sometimes, impassioned disputation, but all too often the protagonists omit the most vital kernel from the argument: "if we do this, what must be left undone?"

For the resources of a community at any point of time are not unlimited. Even with an economy such as the Australian, growing rapidly in real terms year by year, it is clearly impossible in the short-run to make dramatic shifts in resource utilization. I am not talking in terms of "either - or" but of "more or less". It is the "more or less" approach which is the real stuff of economics and, I maintain, basically of politics.

There is one more comment about the importance of economic thinking that I wish to make in this rather lengthy preamble. In Adam Smith's "Wealth of Nations" the item referred to in the index as "Self-love, the

governing principles in the intercourse of human society" runs as follows in the text:

> "It is not from the benevolence of the butcher, the brewer or the baker, that we expect our dinner, but from their regard to their own interest. We address ourselves not to their humanity but to their self-love, and never talk to them of our own necessities, but of their advantages".

This I believe in general terms to be as percipient a view of human affairs today as when it was written in 1776. To accept the truth of this does not necessarily imply that economic "self-love" is at the basis of all transactions but merely that some net advantage must accrue to the person or to the community before that person or community decides upon a course of action (even the child's plea to its mother: "buy me some candies and I'll be good" can be regarded as a subtle, instinctive acceptance by the child of the validity of the "self-love" principle!)

I want then, in this paper to take up a position which will, initially at least, be regarded as abhorrent by most generous-thinking people. I want to say that "the community" believes that it is getting something out of it for itself.

Since this conference is concerned primarily with education I shall look especially at the question of the relationship between the rich, economically-advanced communities of the world (including Australia) and the countries of the less-developed world, in so far as our efforts to improve education in the LDCs enhance "international understanding".

Our starting point is the role of education in development. In all developing countries the need for educational improvement is very great. In many of them, rapid social changes and population increases present a compelling reason for a changed educational structure. Abundant technical knowledge is available in the world at large for the improvement of living standards in the less-developed countries; a major problem is the dissemination of this knowledge. There is a need for trained people in large numbers to effect changes in all branches of the economy - including the educational sector.

There is need for special financial provisions to be made by the State to ensure the expansion of educational facilities. There is need for the introduction of new teaching and educational methods either to save resources or to more rapidly fit the population for the development tasks ahead.

As mentioned earlier, politico-economic decisions of this nature necessarily involve a conflict. What else could have been done, at the margin, with the resources devoted to education? Economic growth and development in its broadest definition requires capital investment, resources. Could some of the capital investment made in education have been more advantageously used from a long-term developmental point of view in, say, the building of roads? However, some at least of the clash between educational capital requirements and other capital requirements may be more apparent than real. This arises out of the fact that education can be viewed as both a consumer good and as a producer good; it enhances the quality of life and simultaneously makes possible the attainment of a higher quality of life.

Some studies on the factors responsible for economic growth in fact point up dramatically the contribution made by education. Denison (1, p.20), for instance, calculates that for the period 1929-57 in the United States, increased education accounted for 23 per cent of the observed growth of the economy[1]. This represented a significant increase in the comparable figure for the period 1909-29 when educational inputs accounted for 12 per cent of the growth of real national income (2, p.266). An even more recent study by Denison (3, pp.78, 298-301) shows that between 1950 and 1962 improvements in education in the United States contributed one half of one per cent to the annual growth rate of real national income of 3.3 per cent per year, i.e. it contributed 15 per cent towards that national growth rate. In northwest Europe over the same period, education contributed one quarter of one per cent towards the annual growth rate of national income of 4.8 per cent per annum; i.e. a proportionate share of 5 per cent.

Yet the results of these studies on the role of education in growth can not be accepted uncritically. Basically, what is being measured is a "residual". Real national income would have grown at a per cent per annum

---

1. This proportionate contribution to growth of education may be compared with increased employment, 34 per cent; increased capital input, 15 per cent; "advance of knowledge", 20 per cent; economies of scale associated with the growth of the national market, 9 per cent.

on account of measurable inputs of capital and labor. In fact, income has grown at (a + b) per cent per annum. Hence the additional b, the "residual", must be due to intangible factors like improvements in education, quality of labor etc. But we can also say that the "residual" is a measure of what we <u>don't know</u> about the factors underlying growth. Thomas Balogh put his finger on the weakest link in the analysis when he said:

> "It should have been clear that the answer to the question of what was the contribution of Factor X to growth can only be found by answering the different question of what would have happened if the Factor X had not been present in the past, or if it had been present in a different quantity, or <u>horrible dictu</u>, a different quality. This last and most disturbing of these criticisms is dismissed by assuming that education is a <u>homogeneous input</u>, and dismissing the further objection that improved knowledge might have only become effective as a result of investment and exploited in specific ways within a framework of a certain ethical or motivational system which is dependent on historical, cultural, religious, institutional and political factors". (4, p.87).[2]

Whilst I do not wish to decry the stimulating work of Denison, I accept the form of Balogh's criticisms, especially when we are talking about education in developing countries. Education is <u>not</u> a homogeneous input. We accept this when we try to divide educational expenditures into consumption and investment components. The type of general education which was thought desirable for nineteenth century Britain may not at all be suited for present-day developing countries faced with critical problems of rapid absorption and adaptation of generally known techniques. And what

---

2 See also Ingvar Svennilson (5, pp.5,6). "There are good reasons to stick to the traditional pattern of economic thinking and regard education as <u>another factor</u> in economic growth. Policy should be balanced as regards allocation of resources between investment in education and real capital .... Economic growth is inseparably dependent on a transformation of society as regards technology, sectoral structure, location of industry and population, social services including education and the general cultural, social and political environment of the population .... The evolution of education cannot be determined as a demand derived from an independent forecast of production. Educational policy and planning should be regarded as an integral part of development planning, the scope and direction being determined by the rate of growth, the kind of growth and the kind of society in general that we want to see in the future".

was and is suitable for countries with the social, political and ethical backgrounds of, say, England and Australia, may not at all be suitable for quite differently socially organised societies. At the outset, all we can say with certainty is that a certain type of education is an absolute necessity as a factor in the development process; to the extent that it has this attribute it is an investment.

We can also look at education from the point of view of its being a begetter of social change and social mobility. Many developing countries are saddled with a rigidified, stratified social structure which is inappropriate for the tasks of development. Education has been the prerogative of the few, of the elite. Expansion of education makes possible the breaking down of the no longer functional social groupings and can lead to a greater degree of democracy.

But education cannot be looked upon in isolation. We clearly need to link educational planning with the whole economic development plan. The problem is that any educational system is given a certain structure through many different, sometimes competing, demands in society. The control of the structure is shared by several different levels and departments of government and also, in some cases, control is shared with private interests in society. It is therefore inevitable that allocations of investment to education are not going to be determined only with reference to social and economic needs - even if the planners knew exactly what these were.

Yet a rational allocation has to be made and in the first instance it is essential to be able to show that, given a certain time-horizon, we can expect the same quantity of benefits to flow from the last dollar we spend on education as from the last dollar we spend on roads, house-building or manufacturing industry. Divergences from this allocation must be accompanied by a statement showing the economic cost of such divergencies. Some might object that even if this policy were desirable it just could not be done - particularly in a country with rudimentary statistics, with a distorted price structure etc. They will say that "What is not done even in Australia can not possibly be expected in a less developed country". [3]

---

[3] En passant, I might say: "all the worse for Australia". The make-up of the Australian Federal Budget shows precious little evidence of any research of a cost-benefit type having gone into its make up. If in the future we can persuade the Treasurer to prepare and publish cost-benefit comparisons of expenditures on, say, supporting the wheat, wool and dairy industries with expenditures on education we might find returns from educational expenditures to come out much higher at the margin.

I would make the rejoinder, however, that whilst an affluent society might consider a certain maldistribution of its resources to be a matter of small consequence, this cannot be true for a less-developed country. In the latter, education must be regarded primarily as an investment and to the best of the planners' ability a cost-benefit analysis of this versus other investments must be drawn up.

Since, as I have argued, education is to be regarded primarily as an investment, and since many resources are scarce in a less-developed country it is incumbent on education planners to be aware of necessary limitations of their schemes. In particular, those countries which have been colonies of the western powers in the past have been saddled with a cost structure of education totally disproportionate to the ability of the country to bear in a new era. Standards of buildings, salaries of teachers, quality of equipment - all may in the past have been based on expatriate standards. Where relatively few have as yet received higher or professional education the salary spread between the unskilled labourer or the peasant and the professional man is much greater in the less-developed country than in the developed. As Balogh has pointed out, if primary teachers in England are to be paid relative to average English income as much as some proposals suggest in Africa, the English teachers would be paid about $12,000 per annum. And on the same basis, the cost of a university place in England would be $100,000 instead of the actual English figure of $6,000 (4, p.95). A university graduate who, in a rich country, starts off at around a skilled miner's wage may expect - and receive - five times a miner's wage in a poor country. (6, p.114). As a consequence of this marked skewness in income distribution in favor of those with any <u>sort</u> of training, all production or services which depend on using educated people is much more expensive in relation to national income in poor countries than in the rich. Besides the economic problems involved in this there is also a social one: it tends to a resistance on the part of the favored group which has advanced education to a general expansion of education. The problem posed demands a clear solution - wages and salaries in the LDCs, in education no less than in other branches of the economy, must bear a more realistic relationship to the average and to the peasant income than has been traditional. In concrete terms, and as an example, the Papua/New Guinea teacher must expect to be paid in relation to New Guinean standards of living and not in relation to Australia.

The problem may be seen in its starkness when it is realized that, as Sir Arthur Lewis has indicated, while the average salary of a primary school teacher in the U.S. is less than $1\frac{1}{2}$ times the per capita income of the United States, a primary school teacher in Jamaica gets 3 times the per capita national income, 5 times in Ghana and 7 times in Nigeria. This is one of the factors ensuring that while the cost of giving eight years of primary education to every child in the U.S.A. is 0.8 per cent of the U.S.A.'s national income, in Jamaica it is 1.7 per cent of the Jamaican national income, in Ghana it is 2.8 per cent and in Nigeria, 4.0 per cent. (6, p.116).

In a country where only 20 per cent of eligible children enter primary school and only 10 per cent finish, those who do graduate inevitably command high salaries. If the original proportion goes up to 80 per cent (the "target" in many countries) the result can only be frustation. In a developed country, the wage of an unskilled labourer (i.e. one who has just gone through primary school) is about one-third of the average wage per occupied person. But frequently today in a less-developed country the primary school leaver expects at least <u>twice</u> the average income per occupied person. Obviously if nearly all become literate it is going to be impossible for them to get twice the average income!

The only way in which a primary school leaver can expect to get an income higher than the average is to go into a sector of the economy which can afford, economically, to pay at a level of his expectations. In other words, he must move into the modernising sectors of the economy. But the rate of absorption is limited by the rate of growth of these sectors. It is true that part of the agricultural sector may be one of the expanding sectors and it is possible than an aspiring primary school leaver may be absorbed into this sector with a relatively high remuneration. But modernised agriculture in a LDC is generally only a small part of the whole. Thus the problem of our school-leaver is not solved by saying that we should orientate education towards agriculture. <u>To which sort</u> of agriculture, is the question.

Again, one might ask: "why not reduce the eight years of primary education to six?" But this really makes the problem worse; large numbers are turned out from the system at the age of twelve - with no hope of

advancement or of earning more than the unskilled laborer's wage. The final result will be as outlined by Hla Myint:

> "Judging from the experience of many Asian countries, the attempt to expand the primary school system beyond the existing teaching capacity has the following well known consequences. Because of limited numbers of teachers and overcrowded classrooms, the standard of primary education goes down sharply .... The "bulge" in the badly-taught primary school graduates is transmitted directly to the secondary schools and the universities, creating overcrowding all along the educational ladder and resulting in very high rates of failure in examinations .... But the rates of expansion in school or university graduates tend to expand faster than even a fairly fast rate of expansion in national income .... It is at this juncture that the serious human costs of expanding the primary school system reveal themselves .... The new graduates are too poorly qualified to improve the standards of administration and introduce the new methods of organisation and production which alone can increase productivity and incomes. Hence we have the forces piling up for an "explosion" following the disappointment of the "revolution" of rising expectations .... Secondly, ... some really gifted children who have the potentiality of attaining the high standards required to give dynamic leadership to economic development are deprived of the education they deserve by being crowded out or lost among their less gifted fellows". (7, pp.17.18).

Although I have stressed the necessity for cost-benefit analysis to be applied to education it must be conceded that there are certain characteristics of education which limit the effectiveness of complete adherence to this principle. In the first place education undoubtedly <u>is</u> an item of consumption as well as of investment: it ranges from being a luxury to being a device for inculcating specialised training. Secondly, education has consequent indirect effects, some beneficial and some not so beneficial, according to one's own set of value judgements. Certainly education modifies people by widening their horizons, changing their tastes, creating new demands etc. All of this means that society becomes more fluid, more flexible and more amenable to social change. Thirdly, it is not possible to make a simple cost-benefit analysis for a particular country on the basis of past experience of other countries - the whole question of the level of social and economic development is involved in each country considered. Furthermore, it must be noted that "costs" vary widely in accordance with the actual, present, level of education. It will cost more per pupil if we have to invest in teacher-training, in providing books, in building schools, than if we are merely <u>expanding</u> an existing system. Fourthly, we know that

education is an important tool for the reformer to use. But in using it he is more likely to stir up opposition and antagonism than if he were merely setting out to reform say, the banking system. For educational reforms usually imply an attach on the whole accepted base of traditional society, and the most outraged cries about "our sacred heritage" will be forthcoming when these are threatened. Yet many aspects of the old values must be sacrificed if the LDC is to develop. An acute conflict is not often conducive to calm rational analysis along cost-benefit lines!

These coincidental aspects of education serve to warn us against too mechanistic an approach. Yet educational expenditures must be planned in relation to how the economy of the country is expected to develop over the succeeding twenty or twenty-five years.[4] An educational development plan must dovetail into the general plan. And the developing countries must develop curricula and educational methods which are specifically suited to their own requirements and which borrow little from the advanced nations. Education will be expensive for the LDCs; the educational structure must be planned in a series of stages so that the appropriate skilled manpower becomes available at a time when required for the <u>next</u> stage of growth of the economy. Thus the present low real income of the community must support what sometimes will be regarded as an excessively high burden for education. For this reason, careful use of resources devoted to education is essential. There is no room for waste, no room for grandiose philanthropic plans for "an end to universal illiteracy".[5]

---

4. The gestation period for education is certainly that long; it is no use considering developments only say, five years hence.

5. The "end" seems to be constantly receding. It is reckoned that at the present time some two-fifths of the world's adult population - at least 700 million - cannot read or write. Between 1950 and 1962, according to UNESCO, the overall percentage of illiteracy declined from 40-45% to 38-43% but there were nearly 35 million <u>more</u> illiterates in UNESCO-member countries in the latter year than in the former as a result of population increases. Including China, the number of illiterates probably rose by 200 million between 1962 and 1967. In "East Asia" and "Near East and South Asia" the proportions of literacy are, respectively, 58 and 28 per cent. For the same two regions, students as proportions of the 5-14 age group are, respectively, 49 per cent and 36 per cent. (January 1970 data). UNESCO costed a literacy program in 1963 at $5 to $8 per head. A recent estimate by some Arab countries was that the cost per head would range from $0.80 to $61.80 (8, pp.85-87). The absurdity of contemplating a program of complete erradication of illiteracy may be seen by taking only $10 per head as the cost: for 700 millions we reach a figure of $7 billion. This represents approximately the annual figure for <u>all</u> foreign aid over the last few years.

"Deeds, however harsh, are better than the hell of uncertainty". (Tagore).

Faced with the problem of economic development of the "poor" or "underdeveloped" two-thirds of the world, the problem; e.g., of Asia with 57 per cent of the world's population having 13 per cent of world income, the reaction may well be in the LDCs as well as in the developed countries to throw up hands in despair. The despair is added to when it is recalled that the world's present 3.5 billion population will reach over 7 billion by the end of this century. Yet much has been accomplished in recent decades. It is possible to calculate that at an annual growth of agriculture output of 2 per cent India would need 40 years only (not centuries!) to reach the present level of U.S. per capita agricultural output. And, for industrial output, India would require 70 years at a per capita output growth rate of 5 per cent and 35 years at 10 per cent to reach the present U.S. level. (9, p.128). These growth rates are not inherently unrealisable; other countries in recent times have reached and maintained them.

But the correct policies for development - including educational policies - must be followed by the LDCs. And they will be helped in their policies by a removal of the uncertainty which surrounds the question of the aid which they are to receive from the developed countries. In the advanced countries too, much is to be gained from a correct understanding of what role they can, and cannot, play in the development process. Some of the feelings of being "let down" when aid does not lead to rapid transformations or to political concessions may then be avoided.[6] In particular, the "community" in the advanced countries (whether as individuals or as a political entity) must realise the magnitude of the task - a task which, apart from the maintenance of world peace,[7] will be of overriding

---

6 It is interesting to note that in September 1970 the United States announced that it was phasing out its Agency for International Development and that henceforth aid would be channelled primarily through multilateral agencies, including, presumably, the World Bank.

7. Mr. Robert McNamara, President of the World Bank and former U.S. Defence Secretary, made an attack on huge world defence spending as "incurable folly", when he was addressing the first joint World Bank/ International Monetary Fund annual conference in Copenhagen, on September 21, 1970.

concern for the world over at least the next century. Ill-service is rendered to the task in hand if people are persuaded that through individual "alms-giving", through a group's "adoption of an African orphan", through the special delivery of a petrol pumping-engine, through the provision of a pre-fabricated school in a remote village of Korea, through the granting of a few hundred Colombo Plan Scholarships .... the problem is being tackled effectively. It is not. These, and similar projects, serve only to lull the consciences of the generous-minded. The problem must be turned back to where it truly belongs - the general political arena. In Australia, 0.55 per cent of gross national product (1969-70) is allocated for official economic aid of which 69.3 per cent is for "our own" political protege, Papua/New Guinea. If we add private capital flows, we reach a figure of about 0.65 per cent of GNP, equivalent to something over 0.8 per cent of national income. Australian official aid, it is true, has been growing steadily over the past decade and, to its credit, is all in grant form as well as mostly being untied. However, the <u>total</u> Australian flow is still below the OECD Development Assistance Group of countries' average of around 0.8 per cent of G.N.P. and it also remains below the 1 per cent of national income target adopted by the first UNCTAD Conference. Moreover, "Australia has no overall plan for the future attainment of a quantified aid target". (10, pp.14, 11,12).

Given the world problem of development I submit that Australia's efforts, in common with those of other countries, are inadequate. As a first prerequisite, the UNCTAD target should be reached. Then the target itself should be pushed up to 2 per cent of national income, to 3 per cent of national income .... Why "should"? Here I return to the crux of my argument and to my initial hypothesis - <u>because it is in Australia's interests and in the interests of the developed world as a whole to do so</u>. For it must clearly be understood that aid is not costless to the advanced nations. Initially, at any rate, aid represents a transference of resources which otherwise might have been used at home. Increased aid <u>as a proportion of GNP or of national income</u> necessitates either higher taxation or reduced government expenditure on certain projects - or both. The community in Australia has to be made aware that <u>its own best interests</u>, economic and political, are being furthered by active involvement in a dramatically enlarged world aid program. The less-developed countries would do well to take Adam Smith's words to heart and to appeal to our own "self-love" when requesting aid! I am cynical enough, or realistic enough, to believe that no appeal for increased aid emanating from within or without the developed countries will succeed if it is couched

in terms of "duty", of what is "owed to the poor countries", of "our common humanity" etc. etc.

Nor should any donor country attempt to direct its aid to a particular project in a particular developing country. Aid is best given on a multilateral basis when it can be channelled most efficaciously as a component of the development plan of an individual country. A realistic development plan will always include appropriate education expenditures (whose priority, perhaps, will be worked out in conjunction with the multilateral aid agency.)[8] It is thus unnecessary, and, in fact, undesirable for a donor country to <u>directly</u> sponsor educational projects.

I conclude therefore with the plea that those who are anxious to improve international understanding should understand that the <u>necessary condition</u> for an enhancement of understanding is the progressive removal of economic disparities between the affluent and the poor nations of the world; that the necessary aid will not be forthcoming from the affluent nations unless the donors are persuaded that their own interests are advanced in the process; and that education be recognised as a component, but as only one component, in the whole process of development.

---

8 c.f. the statement by Irving S. Friedman, the Economic Adviser to the President of the World Bank: "Each country needs to think out carefully a realistic education strategy ... But it must not be an exclusively singular objective. It should be part of a broader spectrum of development that aims to move the society ahead on several key fronts ... .. The World Bank Group's ultimate objective in financing education is to help stimulate economic and social development". (13, pp.1, 2).

REFERENCES

1 DENISON, Edward F. "Measuring the Contribution of Education (and the Residual) to Economic Growth" in O.E.C.D. The Residual Factor and Economic Growth, Paris, O.E.C.D.

2 _____ The Sources of Economic Growth in the United States and the Alternatives Before Us, New York, Committee for Economic Development, 1962.

3 _____ , assisted by Jean-Pierre Poullier, Why Growth Rates Differ : Postwar Experience in Nine Western Countries, Washington, The Brookings Institute, 1967.

4 BALOGH, Thomas "The Economics of Educational Planning : Sense and Nonsense" in Kurt Martin and John Knapp (Eds.) The Teaching of Development Economics, London, Frank Cass, 1967.

5 SVENNILSON, Ingvar "Education, Research and Other Unidentified Factors in Growth". Paper presented at the International Congress on Economic Development, organised by the International Economic Association. Vienna, Austria, August/September 1962.

6 LEWIS, W. Arthur "Education and Economic Development" in Social and Economic Studies 1962?, Institute of Social and Economic Studies, University of the West Indies, Jamaica.

7 MYINT, Hla "Education and Economic Development" in Social and Economic Studies, Vol.14 No. 1 March 1965.

8 JEFFRIES, Charles "Illiteracy, a World Problem" in Development Digest Vol. VIII No.3, July 1970, Washington D.C. Agency for International Development, U.S. Department of State (excerpt from Charles Jeffries, Illiteracy : a World Problem, New York, Praeger, 1967).

9 PATEL, S.J. "The Economic Distance between Nations : Its Origin, Measurement and Outlook" in Economic Journal Vol. LXXIV No. 293, March 1964.

10 O.E.C.D. Resources for the Developing World Paris, O.E.C.D., 1970.

11 _____ Australia's International Development Assistance Paris, O.E.C.D. 1969.

12 COMMONWEALTH OF AUSTRALIA Budget Speech 1970-71 Statement No. 8: External Aid.

13 FRIEDMAN, Irving S. "The Role of Education in a Development Strategy". Address to the European Regional Conference on Educational Assistance to Developing Areas - its Social and Economic Effects. Cologne, Germany, May 4 1970. Washington, I.B.R.D. 1970.

REPORTS OF THE DISCUSSION GROUPS OF THE SEMINAR

The questions set down for discussion at the seminar attempted to discover all the implications of teaching for international understanding in both primary and secondary schools. The discussions covered the fields of curricula, teaching emphases, teaching-learning methods, and the creation of favourable environments in which to learn. The reports are set out in detail below.

1. "What emphases are necessary in subjects of the secondary school curriculum to produce a climate of international understanding?"

I. Interpretation of definition of "international understanding".

The group decided that it encompassed three things:

1. The understanding of other nations through knowing their history and geography, their social, economic and political structure; their culture, their problems and their efforts to solve them.

   This is accomplished by the teaching of the syllabuses.

2. The building of different attitudes towards internationalism. The removal of prejudices, intolerances and hostilities born out of ignorance and/or self-interest.
3. The development of positive attitudes of the recognition of human rights and dignity; of tolerance of the rights of others to have beliefs, ideals, ideologies, and forms of government that we might disapprove of; of belief in the necessity to accept differences and find ways to live with them; of belief in the necessity to find areas of co-operation, help and peaceful settlement of conflicting aspirations. The building of an attitude of international-mindedness.

The seminar group believed that knowledge in adequate depth was necessary before value judgment and attitudes of mind could develop and that value judgments and attitudes also arose from day to day classroom relations.

II. The necessary emphases in the syllabuses to produce the climate of international understanding.

1. The group believes that there is a sincere attempt to establish a good climate in the schools; that new syllabuses slanted towards a world view have been introduced and that teaching methods have been directed towards the development of desirable attitudes. A major concern of one member of the group was the swing in attitude from prejudice and intolerance towards non-European nations and cultures to a prejudice against European ideas, ideals and achievements. The group saw it rather as a certain reaction

of the Third World who doubted the motives of Imperialism and colonization. They thought that the Social Sciences could give children ample opportunities to make their own judgements on this question.

Evidence is seen in youth movements of protest or dissent on issues such as war and racial discrimination.

2. The group agreed that there was no real conflict between the acceptance of national differences and of internationalism.

Changes in the syllabuses towards better understanding should not be towards teaching a special subject called international understanding nor towards a crusade for forcing desirable attitudes upon the young. There should be improvements in the syllabuses to provide the necessary knowledge, and changes in the methods of teaching to foster the right climate for the child's own development of value judgements and attitudes.

3. It is suggested that education should align itself with the developments towards internationalism in the modern world by building syllabuses founded upon the study of man the world over. Such syllabuses should not begin with studies of national states and then proceed to international relations. They should begin with a study of what is common to all men and all societies and proceed from there to what is specific to different societies.

4. Syllabuses are already built upon teaching for concept building by the children themselves and the problem approach and case study approach figure prominently in those subjects where they are most suitable. It only remains for teachers to be fully liberated from the examination system so that they can more successfully centre their teaching around the children's needs and abilities.

5. Changes are also necessary in the school curriculum and time-table to provide for a more humanitarian approach to education.

The group agreed that although changes are occurring to broaden the curriculum, the widely held belief in the need for specialism in mathematics and sciences in the schools to provide for national adequacy in technology, results in the squeezing out of subjects that could contribute towards the building of humanitarian attitudes.

The group felt that the problem could be dealt with in two ways:

(i) by a compromise upon the basis of the existing situation

(ii) by a change in the weighting given to science and the humanities in future school curricula.

There should be an effort here and now to place less emphasis on vocational approach to subjects and more on the humanitarian. For the future, there should be a re-thinking of the values, aims and objectives of all of the subjects in the curriculum in order to ensure that secondary school education is not so slanted towards vocational aims as to deprive the humanitarian. Furthermore we must make a definite move towards a more general education for the junior secondary school.

6. The methods of teaching must be such that we can overcome the problems of parochialism and isolation. Changes in syllabuses can only be made effective by professionally minded teachers with a strong sense of responsibility and a genuine basic attitude of humanity. The group believed that this attitude can be present in young teachers only when it is present in the teachers colleges and universities.

Immediate action, however, can be taken to ensure that there are enough teachers of quality by the retention of good and successful teachers in the classroom instead of losing them to administration. This might be done by a better recognition of the role and the work of the teacher in the field.

Other possibilities are the continuation and perhaps stepping up of the importation of specialist teachers from other countries; the extension of opportunities for study leave and leave for travel, the reduction of the teaching load to provide time for better preparation, the employment of clerical assistants and laboratory assistants to free the teacher for his professional work.

"What emphases are needed in the subjects of the primary curriculum to produce a climate of International Understanding within the schools?"

International Understanding.

The group proceeded to clarify its ideas on International Understanding. A lively debate took place on the relative values of nationalism and internationalism. Ideas advanced included the following: that internationalism could grow from nationalism; that there was nothing wrong with moderate nationalism: that history shows many examples of intense nationalism eventually followed by a better understanding of and consideration for other nations. It was emphasised that there was always a need for one country to study the cultures of others, to study the ways in which wealth is acquired, how wealth leads to access to free and better education: and how development both educationally and economically can be planned.

Further it was realised that peoples are divided according to race, religion, economic and social status. The group thought that race and religion could be of lesser importance provided education developed "tolerance" (by which was meant understanding), an acceptance of differences and a lack of prejudice. As Professor Miller stated, "Lack of knowledge, lack of constructive thinking, lack of experience and strong emotional involvement are significant factors in the growth of prejudice which is a major impediment to international understanding".

Again, it was thought that if children lived satisfactorily together in their own schools, and there was intra family, intra community and intra national understanding these would be good grounds on which to build international understanding. Migrants helped considerably in creating a better climate.

Areas of Danger.

Arising from considerations of nationalism and internationalism the group thought it should consider other possible "areas of danger" to international understanding. All along we were indebted to views expressed by our overseas members from Fiji, New Hebrides and Nigeria. It was suggested that a danger was created when we consider peoples of other lands in emphasising differences and tending to ignore likenesses.

Colour is stressed as are other physical characteristics. Sometimes varying religions are mentioned. There is a tendency to ignore the fact that all children have common likenesses, physical, mental and moral. Better understanding would be forthcoming if similarities not differences were stressed.

Another danger mentioned was that adults may and do influence the child's opinion on "foreigners", often creating lasting prejudices to the detriment of understanding. Such parental and teacher action can lead to the use of offensive terms or to the stage where peoples of various nations are "stereotyped" in the minds of children often to the detriment of these people. It was the opinion of some delegates that stereotyping was inescapable and if this were so we should accept it but only after a thorough examination of the characteristics that made up a particular national type. Others thought that in all nations there were various types of people. They said that private and government schools tended to produce different types and that in some countries the former perpetuates the upper class. Further it was thought possible that prestige was established by schools associated with religious groups.

From these thoughts arose the idea that teachers must be analytical of their own ideas and ideals. "Know thyself", was deemed a good precept. It was readily agreed that a teacher should have a broad, liberal education, that in-service courses were essential, so that they could develop as well balanced individuals.

Another area of danger noted was the possible trend towards lessening of the "sanctity" of the family unit. As stated above it would be difficult for a family that could not live in unity to develop ideas on international understanding.

A further danger mentioned was concerned with the granting of economic aid to developing countries. It should be understood that requests must come from countries and that they nearly always subsidise heavily the amount of grant given. Children in primary schools who so willingly assist the Freedom from Hunger Campaign, Save the Children Fund UNICEF and others must have no feeling of patronage but must see that it is natural and essential to help people of other lands who suffer some form of distress.

Finally in this section on areas of danger it was emphasised that teachers must train children to make critical judgements, but this task was made more difficult with the poor example shown by mass media where often it was hard to sift the true from the false; fact from opinion.

Subjects -

Delegates were firmly of opinion that international understanding was fostered not only by a study of the subjects of history, geography or social studies. All subjects could be used - art, dancing, drawing, literature, music and even mathematics was shown to have universality. Members thought that the number of teachers who suffered under the delusion that they could "teach" international understanding was lessening though as Professor Miller said, "Some still give sterile descriptions of facts and figures requiring little student activity. It was emphasised that it is essential to develop in teachers attitudes towards international understanding, to provide information in relative fields and equip them with psychological understanding and methodological skills. But it also was realised that there is some truth in the statement that international understanding is "caught" not "taught".

Dealing with more concrete suggestions members thought that we should bring cultures of other lands into our schools through the media of folk dancing, music of other lands and even that the history of mathematics could be studied.

A suggestion was made that science too was becoming more and more a universal language and that it had its part to play in creating a world climate,

Another member stated that a good way to develop understanding was by the study of famous people such as Michelangelo and Socrates showing how these and many others have contributed to the development of mankind. In all instances the child should be required to make judgements of people on their various qualities. Teachers must create situations to give scholars a profound training in analysing them.

The Curriculum

It was decided not to deal with detailed work on the place and content of various subjects but to consider the curriculum broadly.

It was obvious that all states and countries represented had a Curriculum Development Committee and that often its work was not properly evaluated. Our Fijian colleague showed the difficulties in his country with the different cultures and the use and teaching of different languages. A broad conclusion was reached that in framing curricula teachers should draw on the traditions and cultures of other lands, should suggest work on the United Nations and its Agencies and consider the matter of Human Rights. These should be done through various subjects, correlation being considered. Serious consideration should be given to the teaching of a foreign language. Through the curriculum the student, however immaturely at the start, should be lead to realise after critical examination, that "culture was not restricted or unique but was compounded of similar basic qualities all around the world". Through this it was thought understanding could be advanced. Further it was suggested that a beginning should be made on a study of "comparative language".

Above all it was stressed that the curriculum must be based on a logical scientific approach.

Practical Suggestion for Developing International Understanding.

These included -

1. A greater use of overseas visitors visiting schools and consulting with administrative officers in relevant fields.
2. Increased interchange of teachers.
3. Increased number of students from other countries in colleges and the University.
4. Some of these could be employed in teaching their language.
5. The development of better textbooks.
6. More systematised teaching on U.N. and its agencies. This could be done, in part, by the observation of the various days such as U.N. Day, Children's Day etc.
7. A greater preparation and use of films, tapes, radio, written articles and project work.
8. A better supply of pictures and aids.
9. A greater exchange of materials with other lands.
10. The expansion of the Associated Schools Project.

It was asserted that textbooks should be written in terms suitable for children and should stress human relationships. It was thought that if

a book was written about India it should be sent to that country so that it could be checked for accuracy and that such an exchange should be extended in Australia, to facilitate exchanges both ways. Pictures also should be tested for accuracy and up-to-dateness. A constant endeavour should be made to see that books stated fact not opinion and that materials supplied to children should be faithful and free of prejudice.

Climate

It was concluded that the best way to produce a climate of international understanding within the primary school was by studying the common elements in cultures. We should develop the child through a scientific approach, develop a critical evaluation, teach him to accept little on face value, and to think that what is written is not necessarily true. He must be given opportunity to consider other points of view. He must make observations, examine the information gained, form judgments and then if necessary re-examine the facts. Finally it was thought that emphases must be on the teacher, his initial and further training, for success can depend on his skill and judgement; on a broad curriculum, a realisation of dangers and a scientific,logical and active approach to the problems of international understanding. With these,progress could be made so that an active "tolerance" could make the world "safe for diversity" and with the development of mutual respect and understanding among the peoples of the world,an indispensable substructure for peace and co-operation could be established.

"What creates a climate favourable to the development of tolerance, co-operation, mutual respect and understanding in the social unit of the school? How can such a climate be achieved?"

Four main spheres of interpersonal relationships and co-operation are responsible for creating this atmosphere.

1. A school reflects the qualities of its head, for a school is no better than its principal. He should be sensitive, concerned for his staff, efficient but human, understanding and sympathising with his teachers - he must be compassionate. He should adapt to and co-operate with the different bodies of people that form part of the school. Through good lines of communication with staff, students and parents he is able to implement the educational policies he has formulated for his school. His school thus presents a united front to the world.

2. The staff must work in an atmosphere of friendliness and harmony. This will spill over in their courteous treatment of students. Jealous and petty rivalries in subject areas must be avoided - subject empire builders are a disruptive influence in the staff. Teachers should be aware of the power of their influence and their ability to bring about real changes in the attitudes of their students - for good or for ill.

3. The students should be made aware of themselves as people living with other people. The attitude of staff should convey and reinforce this social consciousness. There is room for definite instruction in this area by staff members with the requisite qualities. Once taught and practised mutual tolerance and respect for others will spread if the climate is right, for this is caught rather than taught. The ideal environment is the small school. It must be remembered too, that for many children, the school is the only stable influence in their lives.

4. Parents should be made thoroughly familiar with the aims, objectives and operation of the school. This is especially important in areas where there are many migrant families, unfamiliar with the Australian way of life. Headmaster and staff should make every effort to learn of the socio-economic environment in which the majority of

their students are growing up.

Group 3 is of the opinion that international understanding is only a facet of good inter-personal contacts and relationships. We believe:

1. That one of the general aims of the school should be the promotion of good human and international relationships.

2. That increased provision should be made in the training of teachers in inter-personal skills and relationships, and that there should be provision for similar in-service training for practising teachers.

3. That more attention be paid to selecting teachers on the grounds of their potential teaching ability and skill in inter-personal relationships, rather than the purely academic considerations.

4. That the employment of ancillary staff would leave teachers free to devote more time to the promotion of good human relationships.

5. That all schools should be encouraged to introduce a non-examinable course in the social and behavioural sciences which would create a climate favourable to the development of tolerance, co-operation, mutual respect and understanding in the social unit of the school.

"How important to the development of international understanding is the development of understanding within one's own society?"
"How can the community assist the school in this matter?"

Part (i) The group believes that understanding within our own society is a necessary pre-condition for the development of international understanding. A knowledge of human relationships is seen to be increasingly important in schools and tertiary education, in commerce and industry, and in voluntary associations - particularly those concerned with family life and community welfare. The violent protests by some community groups today are, in part, due to a breakdown in human relationships within our own community.

Conflicting opinions within our society arise from strongly held beliefs about, for instance, religion and morality and about the way our economic system functions. Certain occupations bring unusually large incomes (e.g. medicine) and discontent can arise from the relatively small rewards in occupations like public transport or nursing. Friction over wages and the cost of living is seen continually in cases before the Arbitration Court. Remedies for these lacks in understanding are hard to find.

The stereotypes people use on the local scene (e.g., for radical youth or Aborigines) have their regrettable racial counterparts on the international scene; which are reinforced by Australia's preference for Europeans rather than Asians as migrants.

The activities of local associations for friendship between Australians and Indonesians, Indians, Pakistanis, Malays, and Asians generally, help to counteract the racial stereotypes (referred to above), as does the Good Neighbour Council in its activities with European migrants to Australia.

On the local scene many people have scant knowledge of how parliamentary democracy works - requiring at least two political parties to be represented in parliament, and public membership of these parties if parliament is to reflect the views of the electors. Yet we readily label as authoritarian the governments of new nations which have as yet developed only one party, as well as those nations which, as a temporary measure, have government by decree.

Part (ii) More specialist teaching of human relationships is needed in schools; and could be asked for as a result of this seminar. Some lead in this field of teaching has been given by independent schools and a few State schools in S.A.

We applaud the establishment of the Commonwealth Committee on the Teaching of Asian Languages and trust that its report will recommend ways in which the study of Asian languages and Asian culture can be added to school curricula.

We would like to see more frequent statements by community leaders in support of international understanding - members of the group recalled a statement by Sir Alexander Downer on the importance of learning one or more foreign languages, and a statement by Lord Casey on the desirability of more Australian newspapers having their own correspondents in Asia.

In helping migrants to understand us better, extra English teaching should be available to children of migrants whose school progress is being handicapped by their difficulty in expressing themselves in English. Parents of migrant children should be specially invited to school parents' associations - so that the place of parents in the life of our schools may be clear to them.

We commend the Australian Broadcasting Commission for its Indonesian language lessons on radio - and for the reasonable price of the books and records which supplemented radio lessons.

The host family scheme of the S.A. Co-ordinating Committee for the Welfare of Asian Students (and similar schemes elsewhere in Australia) should be more widely known and more Australian families should participate in such schemes.

People (young and older) who have done exchange study overseas - on Rotary or other kinds of exchange study schemes - and Australian specialists who have worked for the United Nations, or other international agencies, should be asked to speak about their experience at schools, whenever opportunity offers.

We applaud the work of the Good Neighbour Council in arranging festivals to portray the culture of European countries; and we suggest that service clubs and similar community service organisations also arrange

such festivals - in areas where the Good Neighbour Council may not have a branch - and include the culture of non-European countries. Such festivals could spread international understanding among both children and adults.

"Who is responsible for the incidence of prejudice and misunderstanding in our society?"

The group, representative of tertiary and secondary education, the mass media and the home, did not dispute that prejudice, intolerance and misunderstanding exist in Australian society, but were agreed that the discussion should not only be about the "who" of responsibility, but also the "what". The group directed its attention to influences and peculiarities in aspects of Australian society. The following areas of concern were clarified:

1. The mass media - television, newspapers, radio and popular literature (children's in particular).
2. The family.
3. The Church.
4. The economy.
5. Political organizations.
6. Sporting institutions.

From this two questions were raised.

"At what stage is prejudice, intolerance and misunderstanding generated most strongly?"

"What are the cultural phenomena most relevant to a particular age group?"

To answer these questions, arbitrary age groupings were discussed; up to 5, 5 to 15, and 15 to 25. Cognisance was taken of the fact that a distinction existed between intentional exploitation and accidental phenomena contributing towards ignorance, but the group was diffident about its ability to distinguish these two areas clearly. The following table is a summary of some of the probable "who" influences.

Group	Agencies which can have undesirable influences
Pre-School: Approximately up to 5 years of age	1. Parents and family. 2. Neighbours and immediate environment. 3. Television. 4. Oral tradition of songs, nursery rhymes and stories.

Group	Agencies which can have undesirable influences
School: Approximately 5 to 15 years.	1. Peer group. 2. Clubs and institutions. 3. Sunday School. 4. Teachers and others in authority. 5. Literature, drama, music and particularly comic books. 6. The "idols" of "pop" music and sport. 7. Advertising (after puberty and the 'teens'). 8. Fashion promoters.
Post-School: Approximately up to the age of marriage	1. The employer and working colleagues (after earning commences). 2. Political organizations. 3. International bodies. 4. Economic organizations (more usually after marriage).

In this list of agencies, Parents, Television, Comic Books, and Economic Organizations provoked the most discussion.

It was felt that Parents, sometimes through ignorance, sometimes because of apathy, and more often because they have abdicated their pastoral role, are probably the main influence causing prejudice, intolerance and misunderstanding in our society. The following proposition was endorsed by the whole group: "International misunderstanding cannot be divorced from domestic misunderstanding."

Group members were divided on the issue of television for children. Some argued that children's television was largely harmless and quite often a medium of instruction and enlightenment. Others condemned it as the instrument of those who have no concern for values, those whose only motive is to sell a product, to achieve a satisfactory rating. It was agreed by some that programmes with some violence in them might possibly be a force for good, acting as an outlet for otherwise dangerous aggression resulting from frustration.

Comic books were considered to be too often a medium for casting a slur on national groups and tended to portray violence and discrimination with little concern about the influences of these on children.

In the mid-twenties, and particularly as people approach marriage, they tend to move towards conservatism. For economic reasons people tend to take more interest in other aspects of society, particularly those related to the business world. Many of the institutions of the commercial world put pressure on the individual to conform, and, being inspired by self-interest, often promote unhealthy attitudes about national groups to achieve their own ends.

Instances of Prejudice Within Australia

As examples, some of the instances of prejudice within Australia were discussed. Among them were the following:

1. The stereo-typing of national groups, based on a minimal knowledge of the groups concerned. For example, Germans may be efficient, cruel and authoritarian in the minds of many who watch and believe television shows such as "Combat". Aborigines may be considered shiftless, dull walkabouts who cannot handle strong drink.

These considerations led to conjecture about the attitudes of governments to racial antagonism. For instance, the former president of Indonesia, Sukarno, encouraged the "Crush Malaysia" campaign to divert attention from domestic problems. Is the Australian Government encouraging the stereo-type about the "hordes of Asians" to gain support for its foreign policy towards Asia?

The following prejudices were also mentioned:

1. That Western Culture is superior to Pacific cultures.
2. To work with the hands is to be a failure in society.
3. That long hair is synonomous with being unwashed and unclean. (There was general concensus on this point that newspaper and television reports inflamed this prejudice by their deliberate selection of the most eccentric subjects.)
4. The successful woman has a nice figure, a happy home and is a loving prop for her husband. (The housewife as portrayed in advertisements.)
5. To be orthodox is to be successful. (Strong support was given by the members that the schools are largely responsible for encouraging this belief.)

6. That in Australia there is a considerable intolerance towards religion.
7. That to be a homo-sexual is to be "queer".

The Formation of Stereo-types

The abdication by parents of their role in fostering ethical and cultural growth in children was felt to be uppermost in importance. The handing over to the television set of such responsibilities as the telling of stories is one of the forces contributing to the de-humanizing, the anticultural stunting of a child's sensibilities. These parents who have thus abdicated their responsibilities have produced in present-day society the possibility of immense prejudice. The control of television, however, by a concerned parent can be a real force in the child's understanding of the world around him. The assault upon the child of economic institutions, especially advertising, can adversely affect his goals in life, since such assaults are materialistic in concept and nature.

The children of the present are faced with a credibility gap. They observe a world where actions and facts belie words. In fact, sometimes a lack of action can be a powerful indication of prejudice. Generally it was felt that one concrete act of understanding was worth far more than sympathetic verbal expressions of good will.

It was concluded that the school was perhaps not as important as other agencies in influencing the child. This led to the following affirmation:

> We emphasize the importance of non-school agencies in creating the problems of prejudice, intolerance and mis understanding, and we therefore recognize the importance of such agencies in correcting ills.

It was then decided that amongst the positive actions that need to be taken is for UNESCO to be more active. What is required is not vague idealism or a wish for good, but for positive actions. The following request is thus made:

> There are institutions in society responsible for the growth of prejudice and we call for an examination which will reveal to what extent there is an intentional desire to subvert, and to what extent this is an accidental dissemination of false or misleading information.

The following suggestions for correcting influences for prejudice were also made.

1. The material on television should be given a more balanced presentation.
2. Publishers and editors of newspapers need to give careful consideration to the information and views expressed in their publications.
3. Newspapers which deliberately exercise an unhealthy electism in reporting and in cartoon commentary should be exposed.
4. We ought to be committed. Non-commitment of parents and teachers is dangerous.
5. The over-riding importance of adult education. Adult education programmes on a massive scale need to be instituted.
6. Greater stress needs to be placed on the positive values of other societies. This may help to allay the unquestioning acceptance that ours is the best.

The following unanimous affirmation was made to conclude the deliberations of the group.

> We condemn those who spread a sense of complacency, despair, powerlessness and fatalism about overcoming the prejudice of which we have spoken. We believe that we can assert tremendous persuasive power by actively proclaiming the worth of human beings and by squarely facing our responsibilities in promoting international understanding and peace.

"IN WHAT WAYS DOES THE AUSTRALIAN SCHOOL GENERATE PREJUDICE, INTOLERANCE, FRUSTRATION AND VIOLENCE?"

DISCUSSION

I. CLARIFICATION OF THE STATEMENT (TOPIC):

It was felt that the statement of the topic assigned to the group could well have been extended to add the important term "apathy" since this would appear to be one of the factors contributing to the problems of the community in general. The group was unanimous that the Australian schools have done little to encourage students to take a more active part in community affairs.

II. TYPES OF SCHOOLS:

In discussion, the group did not consider particular types of schools in detail and separately, e.g. primary, high, etc., but considered schools in general terms and used specifics as examples only.

III. SOCIAL ASPECTS:

Without doubt there can be, and often is, a clash between the school and the home in terms of influences, examples and aims for the development of the child. A discussion of this aspect was brief and established only three points felt to be relevant:

1. The four attitudes of prejudice, intolerance, frustration and violence are not present in pre-school children. Social awareness leads to a development or generation of these attitudes.
2. It is recognised that attitudes are largely set by family influences.
3. Attitudes within the class can be a major point in forming such attitudes in children.

IV. PREJUDICE:

This may be defined as "a judgment or opinion, favourable or unfavourable, formed beforehand or without due examination; especially, a premature or adversely biased opinion."

In considering this definition it becomes obvious that schools of all types do, in fact, generate prejudice; i.e. one of the aims of the schools is to mould children in such a way that they will develop attitudes and beliefs which conform to those of the teacher and/or society. The

"prejudgment" practised here is, therefore, generally accepted to be beneficial because it seems desirable according to the standards of the present society.

However, to most people, a prejudice is an undesirable prejudgment and it is this aspect of prejudice in schools which should be evaluated.

It was agreed that schools do generate prejudice. This is achieved both unconsciously and consciously. Such prejudice may be directed to:

1. Race - e.g. Germans are thorough, Australians are easy going, etc.
2. Politics - e.g. communism is undesirable, democracy is good.
3. Economics -
4. Religion -
5. Class - e.g. use of terms such as wharfies, and white-collar worker, labour, management.
6. Educational status - e.g. 2-track, O-track, matriculation stream, etc.

Our aim should be to recognise, assess and deal with prejudice. The prejudices will inevitably be present, if not from the school, then from social influences. Schools should eliminate those which are undesirable, i.e. those not in the best interests of society.

Factors which influence prejudice in schools and its form or magnitude include:

1. <u>The training and personality of the teacher</u>:

   The quality and type of training received will have a profound effect on the professional competance of the teacher who will have such a tremendous influence on a large number of the future citizens of the country.

   The intention in Departments of Education appears to be to encourage much more imaginative treatment of subjects, much more variation of subject matter and greater emphasis on the self-reliance and initiative of the teacher. If this aim is to be achieved, the quality of training and personality of teachers is of utmost importance.

   The integrity of the teacher is important because of the pressures exerted by the school and society. The teacher may be attempting to serve the many interests surrounding him; e.g. the headmaster and the educational system, the requirements of parents

and society, and the requirements of the students. It would be rare for all interests to be seeking the same goals, therefore the teacher must decide which course to follow. The simple answer is to choose one interest, e.g. the head master, satisfy the requirements of that interest and ignore the others. A teacher, however, who is attempting to do the job thoroughly will attempt to satisfy all interests. This is difficult and requires teachers of high integrity, well-trained and professionally competent.

2. The curriculum:

   (i) This should be much broader in scope to enable education of the child more fully.

   (ii) Time tables should be much more flexible to allow more freedom to students and teachers to broaden the scope of their education.

   (iii) The emphasis on examinations, although becoming less, should be greatly reduced to enable more time for education. This would also enable a reduction in competition for scholarships which encourage prejudice to some extent.

3. The organisation of the school:

   (i) Time tabling (as mentioned above) can generate prejudice because of time allotments to subjects.

   (ii) Streaming within schools can lead to prejudice although it is realised that many beneficial effects such as individual achievements accrue from such techniques.

4. Methods of teaching:

   (i) The approach by teachers should be to encourage students to arrive at personal evaluation of important issues rather than to direct the students to an evaluation. This can be achieved by asking students to gather evidence both for and against, and by supplying data in the form of a current affairs bulletin for specific levels, to enable rational discussions of controversial and current affairs. It was felt that there is a serious deficiency in our schools because of the lack of such current affairs bulletins.

   (ii) The question arises as to whether teachers should be teaching facts or developing personality and critical thinking.

5. De-centralisation:

Some members of the group felt that decentralisation of our education system would confer some advantages in terms of removal of prejudices on curricula and teaching methods. This was not unanimous.

6. Subject Areas:

Not all of the subject areas available in schools were discussed.

(i) English does not develop prejudices because it deals with universal themes and emotions. It considers the mass media, advertising, etc. in an attempt to lead students to personal evaluations.

(ii) History requires massive review but is capable of assisting breakdown of prejudices to a marked degree.

(iii) Art and Music lead to no prejudice development.

(iv) Science in developing the scientific attitude assists in breaking down prejudice because of development of impartial and critical thinking.

(v) Social Studies has an excellent opportunity for overcoming prejudice.

All comments on favourable influences of subjects in avoiding prejudice are dependent on the type of teacher and training.

V. INTOLERANCE:

Intolerance is moulded in the home and is established by various standards; e.g. one group is better than another, and the use of generalisations as mentioned under the section on Prejudice.

VI. FRUSTRATION AND VIOLENCE:

These two attitudes were considered together as it was felt that violence, as generated in schools, would be a result of frustrations developed within the school and within society.

Frustration certainly is generated within schools and is experienced by the majority of teachers. This in turn results in frustrations for students. The end result may be violence. Some of the frustrations are as follows:

1. Teachers are not completely free in the administration of their subject and curriculum. For the more experienced teacher who requires less direction, this is a source of frustration. Most teachers, if forced to follow a set syllabus step by step with the threat of an examination at the end, quickly come to question their value in society and the effect they are having. Such teachers inevitably pass this frustration on to their students and the end result of disturbed, dissatisfied classes and schools is readily seen.

2. The curriculum needs a critical study with particular respect to the following points:

   (i) What is the relevance of material studied at present? What is the value of such material from an educational point, or as a training for community life, or as an aid to international understanding?

   (ii) Removal of topics should be possible if it is considered that they are unnecessary.

   (iii) The curriculum should be, if possible, reorganised to avoid the fragmentation which at present occurs; e.g. English, History, Geography, etc. as 35 minute segments, completely isolated.

   It would be of value if blocks of time periods could be allocated for a general subject embracing, say, English, Social Studies, Current Affairs.

3. Teachers and students must become more involved in the decision making processes within the school. Expression of opinions and possible incorporation of these opinions in school policies would enable students and staff to feel a stronger bond of unity and co-operation.

4. The environment in which the teacher and student lives and works is a considerable source of frustration in most schools. Overcrowded classrooms, class sizes too large for any hope of individual treatment, unsuitable types of buildings, and lack of facilities are commonplace.

   The problems associated with maintenance and development of projects are a serious frustration to senior teachers because of the "red tape" of inter-dependent but isolated government departments who do not co-ordinate activities.

5. Inaptitude of the teacher. There are many teachers who are unsuited to the vocation of teaching. There may be emotional or physical reasons for this unsuitability as well as lack of professional ability and integrity. The teaching profession would be served well if such unsatisfactory teachers were to leave the service.

Such teachers may be frustrated because of their poor performance and this will affect the students; they also cause the professional teacher unnecessary frustration because of the adverse effects on the students of the poor example being set.

Professional selection of teachers should be based on:

(i) Emotional stability
(ii) Practical ability
(iii) Academic ability
(iv) Physical fitness

6. The students can cause frustrations among teachers in terms of their lack of desire to co-operate, and large classes which reduces the chance of personal contact and understanding.

7. The teacher can cause frustrations among students.

(i) By physical and verbal (sarcastic) attacks, frustration and violence may be engendered.

(ii) By facing the students with examinations which are beyond their ability, frustration and hopelessness develop which may lead to violence.

(iii) Sudden regimentation at Secondary schools following progressive, individual work in Primary schools can lead to these problems.

8. Domination by teachers of a particular sex during a large part of the students' education; e.g. female teachers at primary schools.

9. The select/reject system of education where students are gauged in relation to others.

10. Lack of parent-teacher contact. One of the marks of a profession is the contact between the client and the professional adviser. Because of lack of time and/or effort this relationship between parent and teacher is not developed greatly and the benefits gained by mutual understanding and assistance are lost.

11. Teacher education.

It is difficult for teachers to keep abreast of the developments in their specialist subject fields and in education - their professional field. This causes frustrations and worry, and steps should be taken to overcome this:

(i) Release time and in-service training courses should be available throughout their full career.

(ii) A probation period of twelve months to include a reduced teaching load and to be considered as a learning period.

(iii) The period of practical teaching training should be in the working part of the school year and for an extended period of time, e.g. 4 to 6 weeks.

(iv) Exchange of teachers with those interstate and overseas would be of benefit, especially with regard to developing an international understanding.

12. Aids and servicing materials.

These must be authentic; e.g. prepared by experts, and should be far more extensive than exists at present to include audio-visual research materials.

VII. RECOMMENDATIONS:

1. The group agreed that Australian schools did generate prejudice, intolerance, frustration and violence.

2. To attempt to overcome these deficiencies in our school, it is recommended that consideration be given to the following:

(i) Teacher selection should be based on:

(a) emotional stability

(b) practical ability

(c) academic ability

(d) physical fitness

(ii) Teacher training should include:

(a) release time and in-service training throughout his career as a practical teacher.

(b) exchange with other countries.

(c) a more realistic practical training period.

(d) a probationary period of 12 months teaching with special consideration such as reduced teaching load.

(e) some Asian language study.

(f) a broad background in the social sciences, especially experience in:

- sociology
- cultural anthropology
- political science
- social psychology

to enable teachers to think and teach with worldwide perspective.

(g) development of attitudes to encourage teachers to embody "the values of respect for evidence, concern and responsibility for others, and the acceptance of difference ..... which are as important in developing international understanding as is knowledge directly learned."

[This group would draw attention to "Appendix F, Recommendations from Sub-Committee on Teacher-training activities, Teacher Education for International Understanding." (a sub-committee of the Unesco Committee).

This is a report dealing with and outlining proposals for teacher education in some detail.]

(h) training in the availability and use of resource materials.

(iii) The curriculum and school organisation should be modified where possible to enable a much broader and more realistic education with reduced emphasis on examinations so that students may develop attitudes rather than simply knowledge of doubtful value.

(iv) Teachers and students should be encouraged to take a more active but responsible part in determining school policy, curricula, organisation, etc.

(v) Greater effort should be made to encourage parent-teacher relationships to assist the students.

VIII. CONCLUSION:

Throughout the discussion, the most notable point was the fact that inevitably the group was forced to return to the most dominant factor in our school system with a profound influence - the teacher, his personality, training, ability.

Without thoroughly prepared, capable teachers, education as we would like to see it cannot proceed, let alone education for international understanding.

"How can a lower primary school be organized to produce efficiently, prejudiced, intolerant, frustrated and violent children?"

Our group has built imaginatively a school that will be expected to produce a prejudiced, intolerant, frustrated and violent child. The picture we have built up is an exaggerated one, containing all the mistakes we could think of, which a teacher can make. It is, however, with sorrow that we note that it would not take many of these features, creeping into our school, to produce the ends we are looking at, and few of us could say that none of these features are in our school today, or may creep in tomorrow.

We shall start with a consideration of teaching methods and school organisation. We shall have an authoritarian headmaster, who will love a rigid timetable and will deal firmly with staff who seem to be innovators with ideas of their own. He will encourage strife and faction in his staff and among his pupils. Loyalty will not be an admired quality. A system of rewards, with prizes, exams and marks will be the core around which the school is built. There will be many school rules, some stiff and unnecessary, some too lax. Classrooms will be crowded; staff overworked. There will be a general lack of order and discipline, a prevalence of injustice and inequality in the treatment of children. They will be taught that the race is to the strong. Controversy about churches and religious observance will be encouraged, and it is hoped that both religious leaders and the home may help here. A religious vacuum is best. The school should be situated a long way from home. If a swollen river with no bridge intervenes, so much the better. The children will appear tired and listless and opportunities will be found for punishments when they are late. Health inspections can be carried out, so that children who fall short of the desired standard in health or hygiene may be made to feel inferior and despised. When this school is referred to by the press or other means of mass communication, race differences will be built up and represented as tensions exceeding what actually exist. Routine is rigid, and boredom, we hope, will follow.

We shall try to arrange things so that economic differences among our scholars are emphasized. Naturally, no visitors will be, on any account, allowed, particularly those from outside our own community, or those from foreign countries. There will be little time or material for free play, there will be a sports cupboard and a library, neither of which may be used. There will be little playground equipment. It is important that the children remain clean, classrooms and playgrounds tidy.

Let us now consider the adults who will handle our children, during their more formative years. The homes of our scholars will, ideally, be full of prejudice; economic differences, either of wealth or poverty, will be resented. Foreigners will be disliked; they live differently, eat differently, dress differently; they may constitute a threat to the getting of jobs by ordinary, decent people, or to standards of living; they are to be suspected and feared. Teachers should have the same qualities that we have been describing. They should emphasize in the children differences of hygiene, dress, social background, religion and race. They should be able to demonstrate the superiority of one race, religion, town or district over another. Teachers should have an insecurity within themselves, so that there is a need for them to become the 'boss'. They should have ideas of their own, which preclude the necessity of listening to children. They should not recognize that children have problems to face. It should be insisted upon that foreign children do not speak their mother tongue. They will encourage in themselves and in other teachers the ostracism and victimization of pupils, and children will be expected to practise these virtues towards one another. Little interest in curricula or preparation of lessons should be indulged in, because these activities might lead to a reduction in the boredom, which we hope will be experienced at school. The teacher should grow in insensitivity towards children as individuals, and towards their needs. A variety of teachers, three or four a term would help to make an insecurity and frustration in the child. There should be a harsh treatment of the child by the staff. Children should be mocked and ridiculed about their individual differences in ability, class, and creed. Idiocyncrasies shall not be tolerated. Syllabi should show a chauvinistic emphasis on one's own country and cultural background. The over-ambitious parent will be encouraged and, the smaller the community, the better will be the opportunity for bringing parental squabbles and prejudice into the

classroom. Children must not be encouraged to take any initiative or to become involved in the school situation. We look, of course, to the headmaster to give the lead in these qualities and aims.

These are the qualities which, we consider, will mould the child and issue in his frustration and violence. There will be a consistent repression of his creativity and his need to express himself in music, dancing, art, drama, writing or any other constructive way. Non-achievers, naturally, will not be helped, but will be taught to feel inferior. Over-protective parents will be encouraged. No value will be placed on the child. In the child we expect that fear, bitterness, hatreds, impurity, and a love of injustice and permissiveness will grow. As love of one's own nation becomes more definite, so hatred for others will harden. A disturbed personality will grow out of insecurity and an outraged conscience. The love of violence we hope, will be promoted by violent TV programmes. If the child does not feel at ease with himself and with his environment and circumstances, we confidently expect that frustration, intolerance and violence will follow.

After considering some of the implications of the original question, the group agreed to discuss it in the following form:

> "How dangerous is a teacher who attempts to change the attitudes and values of his students towards other peoples in other countries or outside his own social group?"

It was taken as axiomatic that teachers do (and almost certainly should) attempt to alter students' attitudes and values, either overtly or by transmitting unconsciously their own implicit values and judgements.

In a discussion of the conflict arising out of the discrepancies between the teacher's values and those of the parents, it soon became clear that group members from under-developed countries held views rather different from those held by members from the more affluent countries. In countries such as Tanzania, Zambia and the New Hebrides, where "education for technological advance" was a pressing urgency, conflicts in values were much less apparent than in Australia, partly because of a shared belief in the value of such education, partly because programmes of parent education were running side-by-side with child education, and partly because teacher organizations were more in harmony with governmental policy. In the more developed countries, on the other hand, student values were more markedly different from their parents , adult education was a comparatively minor affair, and teacher organizations were frequently opposed to prevailing governmental policy.

The teacher's role in such conflict was then discussed: to what extent should teachers be pace-setters in effecting changes in attitudes and values? While it was thought that radical, non-conformist views, particularly about politics and morality, would tend to provoke a "lash-back" effect, both in the students and in their parents' and so be self-defeating, it was conceded that skilled teachers could well widen the gap between school and community, at least in those countries where "accepted values" were under scrutiny.

In considering the teacher's role in fostering international understanding, the group was initially concerned with the part which the social sciences could play, but later considered the possibilities of using foreign language study and the study of English literature to promote the better understanding of the lives of other peoples. But, whatever the subject area, it was thought that there were three ways of approaching the problem.

1. The transmitting of information about other countries, although it was argued that not even "objective information" can be entirely free from the teacher's values.
2. The discussion of controversial themes, such as disarmament, racialism, poverty, perhaps across the wide range of subjects, adopting a number of different critical positions.
3. The overt preaching of one particular set of beliefs and opinions.

Each of these approaches had its advocates, although it was agreed that it is in the third approach that the most obvious "danger" lay. But for whom or for what is it dangerous? Is the psychological and social welfare of the child, the teacher's advancement, or the communities agreed values, being put into jeopardy? Examples were given of children alienated from their families, of parents refusing to examine the bases of their beliefs, of teachers being punished for advocating attitudes and values at variance with conventional ones. That such "dangers" were part of the price of a teacher doing his job, that scepticism, even anarchy, might have to be risked, were more or less accepted by the group. (The usual, but useful, example of inter-marriages as an example and as a test of international understanding was discussed, but it was again thought that in the less developed communities there was greater agreement in attitudes and values than in the more affluent societies.)

That information of a more or less objective kind must precede any attempt to change attitudes and values was generally agreed and for that reason, controversial material could be kept until the senior years of secondary schools. Nevertheless, when discussions of controversial material arise naturally out of the presentation of "objective material", no matter what the age level, such issues should not be avoided.

The objection was made that the first two approached were leisurely and long-term in nature, and thus inappropriate in a world forced to find short-term means of altering attitudes if mankind is to survive. It could be argued that the urgency of the world's problems justifies indoctrination of a more direct kind. The group, in this matter, thought its opinions to be unrepresentative, that the "aggressive inter-nationalism" approach lacked a voice and that its preference for the first two approaches was conservative, and insufficiently "dangerous" to be effective. The group took some comfort from the reminders that formal education was only one of the ways in which the community's attitudes and values were changed (although education in the less developed countries has an importance not possessed in Australia) and that its function was complementing rather than initiatory.

The teacher's role, nevertheless, was an important one, and any dangers inherent in his attempting to change attitudes and values were worth risking, in the light of the magnitude of the world's problems.

APPENDIX A

SEMINAR PARTICIPANTS

Mr R.D. Adlam
External Affairs Officer
Department of External Affairs
Gawler Place
ADELAIDE. S.A. 5000

Mr R.W. Arnold,
Subject Consultant Centre
C/- Norwood High School
505 Parade
Magill. S.A. 5072

Mr P. Arthur
Afton Private Hotel
260 South Terrace
ADELAIDE. S.A. 5000

Mrs M. Ayers
Thebarton Girls T.H.S.
Henley Beach Road
MILE END. S.A. 5031

Miss V.T. Baddams
Headmistress
Woodlands Church of England
Girls' Grammar School
GLENELG. S.A. 5045

Mr H. Bage
Flat 2,
577 Magill Road
MAGILL. S.A. 5072

Mr N. Baker,
Inspector of Schools
728 The Kingway
GYMEA. N.S.W. 2227

Mr M.B Ball
Secretary-Treasurer,
Australian Teachers' Federation
300 Sussex Street
SYDNEY. N.S.W. 2000

Mr W. Barnden
Urrbrae Agricultural High School
Fullarton Road
NETHERBY. N.S.W. 2000

Sister Anne Barry
Mercedes College
Convent of Mercy
540 Fullarton Road
SPRINGFIELD. S.A. 5062

Mr N. Bauro
Afton Private Hotel
260 South Terrace
ADELAIDE. S.A. 5000

Mr M. Bennett
Secondary Superintendent in charge of
Social Studies
Education Department
Parliament Place
PERTH. W.A. 6000

Mr A.D. Blatcher
Strathmont Boys T.H.S.
Blacks Road
GILLES PLAINS. S.A. 5086

Mr R.G. Boomer
Subject Consultant Centre
C/- Norwood High School
505 Parade
Magill. S.A. 5072

Mr P.S. Braithwaite
8 Grenville Avenue
HILLCREST. S.A. 5086

Mr G. Brossard
Subject Consultant Centre
C/- Norwood High School
505 Parade
MAGILL. S.A. 5072

M. Christine Burke
Loreto Convent
MARRYATVILLE. S.A. 5068

Mrs. M.E. Cawthen
Thebarton Girls T.H.S.
Henley Beach Road
MILE END. S.A. 5031

Mr R. Chilufya
613A Magill Road
MAGILL. S.A. 5072

Mr P.B. Chipipa
Flat 1
577 Magill Road
MAGILL. S.A. 5072

Mr R.S. Coggins
Principal
Salisbury Teachers College
Smiths Road
SALISBURY EAST. S.A. 5109

Mr D.J. Cormack
Modbury South Primary School
Dampier Avenue
HOPE VALLEY. S.A. 5090

Mr J. Cross
Senior Lecturer in charge of
Education
Western Teachers College
70 South Road
TORRENSVILLE. S.A. 5031

Mr F.H. Davis
10 Willoughby Street
KLEMZIG. S.A. 5087

Mr J. Docherty
Inspector of Technical Schools
Education Department
Treasury Place
MELBOURNE. VIC. 3002

Mrs. E. Douglass
South Road Primary School
Merriton Avenue
ST. MARY'S. S.A. 5042

Mr J.G. Dunn
Salisbury Teachers College
Smiths Road
SALISBURY EAST. S.A. 5109

Miss M. Dunn
Adelaide Teachers College
46-68 Kintore Avenue
ADELAIDE. S.A. 5000

Miss L.M. Ebert
Mt. Gambier High School
Brownes Road
Mount Gambier. S.A. 5290

Mr H.G. Edwards
Ty. Gwyn
6 Old Belair Road
MITCHAM. S.A. 5062

Mr R.M. Ellis
Marion High School
York Avenue
CLOVELLY PARK. S.A. 5042

Mrs. S.E. Elsby
Mylor Primary School
MYLOR. S.A. 5153

Mr B.O. Evans,
Croydon Boys T.H.S.
Torrens Road
CROYDON. S.A. 5008

Mr C.D. Fisher
Secretary
Headmasters' Conference of The Independent Schools of Australia
C.E.G.S.
Oaklands Parade
EAST BRISBANE. QLD. 4169

Mr L. Fitzgerald
Department of Education and Science
228 North Terrace
ADELAIDE. S.A. 5000

Mr B.P. Fopp
Subject Consultant Centre
C/- Norwood High School
505 Parade
MAGILL. S.A. 5072

Mr I. Fraser
Senior Research Officer
Education Department
Parliament Place
PERTH. W.A. 6000

Dr. C.L. Gaal
The Good Neighbour Council of S.A.
Norwich Union House
47 Waymouth Street
ADELAIDE. S.A. 5000

Mr J.E. Gillham
Gilles Plains High School
McKay Avenue
Windsor Gardens. S.A. 5087

Mr H.H. Gray
Education Department
Box 406C, G.P.O.
ADELAIDE. S.A. 5001

Mr J. Gunn
32 Jervois Street
HAWTHORN. S.A. 5062

Mrs. J.C. Habich
Unley High School
Kitchener Avenue
LOWER MITCHAM. S.A. 5062

Mr M.D. Haines
Clapham Demonstration School
Barretts Road
CLAPHAM. S.A. 5062

Mr K. Hamann
Enfield High School
Grand Junction Road
ENFIELD. S.A. 5085

Miss N.C. Hastwell
Sturt Street Primary School
Sturt Street
ADELAIDE. S.A. 5000

Mr C. Howard
University of New England
ARMIDALE. N.S.W. 2350

Mr A.V. Hutton
Mitcham Girls T.H.S.
Kyre Avenue
KINGSWOOD. S.A. 5062

Mr L.C. Jackson
Enfield High School
Grand Junction Road
ENFIELD. S.A. 5085

Mr G.N.P. Jalasi
1 Pam Court
FIRLE. S.A. 5070

Mrs. J. Juma
14 Windsor Avenue
MAGILL. S.A. 5072

Mr P. Kannis
Seacombe High School
Seacombe Road
SEACOMBE HEIGHTS. S.A. 5047

Mr J. Kayivwa
32 Hyland Terrace
ROSSLYN PARK. S.A. 5072

Mr W. Kumwenda
Flat 1
577 Magill Road
MAGILL. S.A. 5072

Mrs. E.V. Lapedus
St. John's Grammar School
Florence Terrace
BELAIR. S.A. 5052

Mr. C.R. Lawton
Secretary-Organiser
Department of Adult Education
University of Adelaide
ADELAIDE. S.A. 5001

Mr B. Lewis
President
United Nations Association of Australia
254 North Terrace
ADELAIDE. S.A. 5000

Mr R.J. Lonsdale
Staff Inspector
Primary Schools Division
Education Department
Treasury Place
MELBOURNE. VIC. 3002

Mr R. Louan
Afton Private Hotel
260 South Terrace
ADELAIDE. S.A. 5000

Mr J.A. McDonald
Subject Consultant Centre
C/- Norwood High School
505 Parade
MAGILL. S.A. 5072

Mr J.H. Maddern
President
High and Technical High Schools Council's
Association of S.A.
C/- Crompton & Sons Pty. Ltd.
64 East Avenue
BEVERLEY. S.A. 5009

Mrs. R.E. Major
Seacombe High School
Seacombe Road
SEACOMBE HEIGHTS. S.A. 5047

Mr W.L. Manser
Education Department
Box 406C G.P.O.
ADELAIDE. S.A. 5001

Mr D. Manuel
Adelaide Teachers College
Kintore Avenue
ADELAIDE. S.A. 5000

Mr W.G. Mason
Inspector of Schools (Secondary)
G.P.O. Box 33
SYDNEY. N.S.W. 2001

Miss V. Medway
Hon. Secretary
Association of Headmistresses of
Independent Schools of N.S.W.
C/- Queenwood School
MOSMAN. N.S.W. 2088

Mr E. Miyanda
613A Magill Road
MAGILL. S.A. 5072

Mr R.B. Molloy
Head, School of Business Admin.
S.A. Institute of Technology
North Terrace
ADELAIDE. S.A. 5000

Mr J.M. Moody
Senior Master
King's College
342 The Parade
KENSINGTON PARK. S.A. 5068

Miss J.H. Morris
Principal
North Sydney Girls High School
NORTH SYDNEY. N.S.W. 2060

Mr G.T. Mosinyi
Flat 2
577 Magill Road
MAGILL. S.A. 5072

Mr J. Muleba
Flat 1
577 Magill Road
MAGILL. S.A. 5072

Fr. E.J. [illegible]lvihill
Director of Catholic Education
Catholic Education Office
33 Wakefield Street
ADELAIDE. S.A. 5000

Mr L.F. Murphy
Bedford Park Teachers College
Sturt Road
BEDFORD PARK. S.A. 5042

Mrs. F. Mzyece
14 Windsor Avenue
MAGILL. S.A. 5072

Mr C.R. Neilson
Taperoo Primary School
Seabourne Road
TAPEROO. S.A. 5017

Mr I.H. Nicholson
Western Teachers College
South Road
TORRENSVILLE. S.A. 5031

Sister Deidre O'Connor
Mercedes College
Convent of Mercy
540 Fullarton Road
SPRINGFIELD. S.A. 5062

Miss T.M. Parker
Dover Gardens Infant School
Quintus Terrace
DOVER GARDENS. S.A. 5048

Mr A.I. Parslow
Snowtown Area School
MYLOR. S.A. 5153

Mr R.D. Payne
Inspector of Secondary Schools
Education Department
Treasury Place
MELBOURNE. VIC. 3002

Mr J. Pearson
Bedford Park Teachers College
Sturt Road
BEDFORD PARK. S.A. 5042

Mrs. B.M.R. Pickhaver
16 Prospect Road
FITZROY. S.A. 5082

Mr W. Pike
Deputy Principal
Teachers' College
WOLLONGONG. N.S.W. 2500

Brother Columbanus Pratt
Headmaster
Sacred Heart College
SOMERTON PARK. S.A. 5044

Mrs. J. Quinlan
President, S.A.S.A.S.W.C.
14 Berberis Street
ELIZABETH VALE. S.A. 5112

Mr P. Radford
49 Sussex Terrace
HAWTHORN. S.A. 5062

Mr B. Bullivant
Australian Council for Educational
Research
P.O. Box 210
HAWTHORN. VIC. 3122

Mr J.T. Ravuikadavu
7 Edward Street
MAGILL. S.A. 5072

Mr T. Reveta
1 Pam Court
FIRLE. S.A. 5070

Mr S.G. Roakeina
C/- Mrs. G.T.J. Mitchel
108 First Avenue
JOSLIN. S.A. 5070

Miss D.P. Schwartz
Subject Consultant Centre
C/- Norwood High School
505 Parade
MAGILL. S.A. 5072

Mrs. R. Seaman
Mylor Primary School
MYLOR. S.A. 5153

Mrs. S. Shamilimo
613A Magill Road
MAGILL. S.A. 5072

Mr R. Shanahan
Brighton High School
Brighton Road
NORTH BRIGHTON. S.A. 5048

Mr H.D. Sharma
50 Central Avenue
MAGILL. S.A. 5072

Mrs. L.G. Short
52 Hawthorndene Drive
HAWTHORNDENE. S.A. 5051

Mr G.F. Smith
12 Glenburnie Terrace
PLYMPTON. S.A. 5038

Mr R.G. Smith
Campbelltown High School
Playford Road
NEWTON. S.A. 5074

Mr W. Tarere
32 Hyland Terrace
ROSSLYN PARK. S.A. 5072

Mr A. Temamaia
Afton Private Hotel
260 South Terrace
ADELAIDE. S.A. 5000

Mr C.M. Thiele
Principal
Wattle Park Teachers College
424 Kensington Road
WATTLE PARK. S.A. 5066

Mr J. Trinder
Bedford Park Teachers College
Sturt Road
BEDFORD PARK. S.A. 5042

Mr D.G. Tulloch
Subject Consultant Centre
C/- Norwood High School
505 Parade
MAGILL. S.A. 5072

Mrs. P.A. Underhill
Mitcham Girls Technical High School
Kyre Avenue
KINGSWOOD. S.A. 5062

Mr P.G. Underhill
Marion High School
York Avenue
CLOVELLY PARK. S.A. 5042

Dr. W.J. Vaughan
Deputy Director of Primary Education
G.P.O. Box 33
SYDNEY. N.S.W. 2001

Mr S. Vira
32 Hyland Terrace
ROSSLYN PARK. S.A. 5072

Mr R.W. Wake
Mylor Primary School
MYLOR. S.A. 5153

Mrs. E.M. Warburton
Methodist Ladies College
WAYVILLE. S.A. 5034

Mr F. Watts
Director of Education
Australian Broadcasting Commission
145-149 Elizabeth Street
SYDNEY. N.S.W. 2000

Mr L. Whalan
Education Department
Box 406C, G.P.O.
ADELAIDE. S.A. 5001

Mr W.R. Leslie
Assistant General Secretary (Orgn.)
N.S.W. Teachers Federation
300 Sussex Street
SYDNEY. N.S.W. 2000

Mr G.E.K. Williams
Principal
Western Teachers College
70 South Road
TORRENSVILLE. S.A. 5031

Mr A. Zaborowski
Findon High School
Drummond Avenue
FINDON. S.A. 5023

Director-General's Representative
Department of Education
BRISBANE. QLD. 4000

Mr K. Hanks
Sup. of Education
A.B.C.
Hindmarsh Square
ADELAIDE. S.A. 5000

Mr L. Horvat
Inspector of Adult Education
Education Department
Box 406C, G.P.O.
ADELAIDE. S.A. 5001

Mrs. S. Nolan
President SASASWC
Martin Road
MYPOLONGA. S.A. 5254

Mr D.M. White
Brighton High School
Brighton Road
NORTH BRIGHTON. S.A. 5048

Mr J. Daly
SAIT Scholar 1969
Lecturer Phys. Ed.
Adelaide Teachers College
Kintore Avenue
ADELAIDE. S.A. 5000

APPENDIX B

The following letter from the president of the South Australian Institute of Teachers, Mr W.A. White, was sent to Federal Members of Parliament, Senate, House of Representatives.

Recently, the South Australian Institute of Teachers, in co-operation with the South Australian Education Department and the South Australian Branch of the United Nations Association, organized on behalf of the Australian National Advisory Committee for Unesco (Education) a Seminar on Education for International Understanding.

The Seminar, which was attended by some 120 participants from all the mainland States, was opened by the Minister for Education and Science, Hon. Nigel Bowen. The main papers were given by Mr. M. Thomas, Indian High Commissioner in Australia, Professor Trevor Miller, Professor of Education at the Sydney University, and Mr. Derek Healey of the Faculty of Economics at the Adelaide University.

At the final session discussion centred around Mr. Healey's paper which was entitled: "International Understanding: The Community's Responsibilities", and the following resolution was unanimously carried:

> That while the members of this seminar accept that the schools can make a useful contribution towards the promotion of international understanding they are convinced that the most important contribution will be through financial assistance towards the economic development of the underdeveloped countries, and urge the leaders of all political parties to give their support to the making of increased grants

I, therefore, commend this resolution to you for your consideration with the sincere hope that you may take whatever appropriate action you can whenever an opportune occasion arises.

I am enclosing a synopsis of Mr Healey's paper and am forwarding, under separate cover, a copy of the October 28th issue of the South Australian Teachers Journal which contains Mr. Healey's paper in full on pages 4 and 5.

INTERNATIONAL UNDERSTANDING: THE COMMUNITY'S RESPONSIBILITIES.
SOME THOUGHTS ON EDUCATION AND DEVELOPMENT.

Paper presented by Derek T. Healey, Senior Lecturer in Economics, University of Adelaide, at a Seminar on Education for International Understanding, organised by the South Australian Institute of Teachers on behalf of the Australian Advisory Committee for UNESCO, and held at Adelaide, October 9/10th 1970.

SYNOPSIS:

There is a great need in the developing countries for the improvement of education. But precisely because the countries are poor, it is essential that educational expenditures be allocated optimally. This is the more necessary when it is realised that in real terms the cost of education is very much greater in the less-developed country than in the developed. One of the problems in deciding how much to devote to education is that education is both a consumption good and an investment good. In less developed countries, prime importance must be given to the latter aspect. Although we cannot accept uncritically a number of studies which have been made on the quantitative evaluation of the role played by education in economic growth, it is clear that if the type of education chosen s appropriate for the needs of the less developed country it will inevitably be a growth factor.

The development of the less-developed two-thirds of the world must be regarded as the major preoccupation of the developed countries for a long time to come. The task is one of such magnitude that only government action on an international scale can hope to surmount the problems. Australian economic aid has been growing over the past decade but it still does not equal the one percent of national income "target" adopted by the United Nations Conference on Trade and Development. Moreover, as much as seventy percent of Australia's aid goes to one area - Papua/New Guinea. There is one particularly useful aspect of Australian aid, however. All of it is in the form of grants, not loans.

Australia should regard it as being in her own best interests to stimulate the development of the less-developed world. There will be advantages for Australia, both politically and economically, if the poorer countries of the world can more rapidly achieve higher real incomes. Economic aid is not costless to the donor country. For that reason any program which attempts to increase the amount of aid forthcoming from the developed nations must stress the national advantages to be received by the developed countries from assisting the process of development.

In its most desirable form, aid should be multi-lateral and should ideally be channelled through existing effective organisations like the World Bank. The Development Agency can ascertain the viability of the developing countries' plans and make available appropriate amounts of capital assistance. Within soundly drawn-up development plans of this nature there will be, of course, appropriate expenditures for education. Australian economic assistance should therefore be increasingly channelled through multi-lateral agencies and should move away from the country-by-country and the project-by-project approach.

APPENDIX C

SEMINAR ON EDUCATION FOR INTERNATIONAL UNDERSTANDING

to be held at the new premises of

SOUTH AUSTRALIAN INSTITUTE OF TEACHERS

163A Greenhill Road, Parkside, South Australia

on

Friday October 9th and Saturday October 10th 1970

PROGRAM

Friday, October 9

9.00 a.m.	OFFICIAL OPENING Hon. Nigel Bowen, Minister for Education and Science
	FIRST ADDRESS "International Understanding and Co-operation - Essential for Survival" Mr. A.M. Thomas, Indian High Commissioner in Australia
	QUESTIONS
11.00 - 11.20 a.m.	Morning Tea
	GROUP DISCUSSION - 1st Session
12.30 - 1.45 p.m.	Lunch
	GROUP DISCUSSION - 2nd Session
3.15 - 3.30 p.m.	Afternoon Tea
	GROUP DISCUSSION - 3rd Session
6.00 - 7.30 p.m.	Dinner
8.00 p.m.	SECOND ADDRESS "Education for International Understanding - Educational Implications" Professor Trevor Miller, Associate Professor of Education, University of Sydney
	QUESTIONS
	Supper

Saturday, October 10

9.00 a.m.	THIRD ADDRESS "International Understanding - The Community's Responsibilities" Mr. Derek Healey, B.Sc.(Econ)(Belf), M.A.(Oxford), Senior Lecturer in Economics, University of Adelaide
	QUESTIONS
11.00 - 11.20 a.m.	Morning Tea
	PLENARY SESSION, Reports, Resolutions, etc.
12.30 p.m.	CONFERENCE CONCLUDES